

AN INTRODUCTION TO
CLASSICAL (LITERARY)
MONGOLIAN

By

Kaare Grønbech † and John R. Krueger

Second Edition, Revised with a New Supplement

OTTO HARRASSOWITZ · WIESBADEN

AN INTRODUCTION TO
CLASSICAL (LITERARY)
MONGOLIAN

Introduction, Grammar, Reader, Glossary

By

Kaare Grønbech† and John R. Krueger

Second Edition, Revised with a New Supplement

1976

OTTO HARRASSOWITZ · WIESBADEN

CIP-Kurztitelaufnahme der Deutschen Bibliothek

Grønbech, Kaare

An introduction to classical (literary) Mongolian : introd., grammar, reader, glossary, / by Kaare Grønbech and John R. Krueger. – 2. ed., rev. with a new suppl.

ISBN 3-447-01661-2

NE: Krueger, John R. :

Preface

The present work proposes to afford a brief and practical introduction to classical and literary Mongolian, paying special heed to the requirements of those who may pursue their study otherwise unaided. For the student of contemporary Mongolia, there is a special section on the important Khalkha dialect, outlining the transition to the modern language in the light of the classical forms.

The plan of the work is as follows. The progressive exposition of the grammatical structure is paralleled by Mongolian reading selections, which incorporate the new features illustrated in the lesson. Since the grammar is drawn from the reading material, exceptions, minor variations and little used forms are dealt with not at all, or only slightly. Since this is not a work for the specialist, references to parallel features in Turkic and other languages, as well as comments on the origin and development of grammatical forms, have been kept to a minimum or omitted altogether. These features are left to the many more specialized works in other languages, to which this book can only be a stepping stone. Use of the Mongolian script is deferred until the student is prepared with a knowledge of the grammar and has a stock of basic words at his command.

A brief introduction of very general character has been added. It gives broad outlines of Mongolian history, life, institutions and customs, and some political, economic and social data on Mongolia past and present. There is also a list of books suggested for further reading. The choice has been restricted as far as possible to publications in the English language.

The selection of texts has been restricted to fables and easy narratives. Any later edition of the present work will contain additional texts of various kinds, or Professor Grønbech's forthcoming *Anthology of Mongolian Literature* may serve as companion volume to the present work. For the chapter on Mongolian chronology K. G. is alone responsible. Notices of corrections, such as typographical errors and omissions from the vocabularies, will be received with thanks.

K. G.

J. K.

The Central Asian Institute
University of Copenhagen
June, 1954

Acknowledgments

Mr. Krueger's studies in Denmark (1952—1954) were made possible by grants from the United States Educational Foundation in Denmark, which administers funds available under the Fulbright Act.

For much assistance, valuable suggestions and corrections and untiring interest our thanks are due to Professor N. Poppe, Seattle, and Mr. K. Thomsen, M. A., Copenhagen. The authors, however, assume full responsibility for their own errors of fact or judgment.

Preface to the Second Edition

The death of the senior author, Professor K. Grønbech (January, 1957) makes impossible any revision of this book which can represent the views of both authors. Yet, the reactions of reviewers and users, and especially the experience of teaching students from the book over a period of years, have produced a body of corrections and clarification to integrate into any new printing or edition. (The original 1100 copies printed in 1955 were exhausted in 1969.) The most necessary changes and additions have been made in the following way.

Minor changes not affecting the exposition are tacitly corrected by re-plating over the error, as mistranscriptions, and added word or phrase, and so on. However, changes which present a new view, give additional examples, expand or substantially revise a previous statement, have been placed in a supplementary section (signed by me), and numbered to refer to the page or paragraph in question. For the most part, I think the beginning student can disregard these expansions on his first reading, and take them up on later review when the basic facts have been mastered. A more advanced treatment of Mongolian can be found in the reference grammar by Professor N. Poppe, *Grammar of Written Mongolian* (Wiesbaden, Harrassowitz, 1954), which had just appeared when the present work was completed.

As I shared with my teacher an uncomfortable feeling about the phrase "Written Mongolian" (Ger. *schriftmongolisch*), we devised the term "Classical (Literary) Mongolian" for our title, and meant it to cover both the strictly classical language of the great Buddhist translations (mid-17th through 18th century) as well as the later similar literary language in vertical script. Nonetheless, reviewers and others took us to task on this point, and to bring the second edition more into line with our aim, I have decided to drop Selection X, "The Bird King's Gift", because it is a 20th century composition in a rather unlettered style.

Further, as very many new and important works on Mongolian have appeared in the twenty years that have elapsed since I first prepared the manuscript for my teacher's redaction, there is no longer a need for the "Synopsis of Khalkha Mongolian." Likewise omitted are the Bibliographical suggestions (p. 16) and the Bibliography on pp. 107—108, which now represent a very narrow and dated view. The student's instructor will be in a position to give him further references for additional study. I have also dropped the section on Mongolian Chronology (pp. 102—106) as inappropriate to the book. Though interesting and useful, it is out of place here, and the specialist can secure this information from copies of the first edition.

I point out particularly that the section "Recent Political Events in the MPR" describes 1955, not 1975, but only the final sentence was corrected, as the reader can now easily learn about the contemporary MPR from many popular sources.

The reader which accompanied Professor Grønbech's university lectures on Mongolian was his privately circulated *Mongolske tekster i original-skrift* (Copenhagen, 1945), which was to have formed the point of departure for his "Anthology of Mongolian Literature" that never appeared. To fill the need for an old-script reader to accompany this grammar, I independently later prepared for my classes, from the original sources, a new edition of most of the materials earlier selected by him, together with my own notes and vocabulary additions. It appeared as *Supplementary Texts in Mongolian Script for First Year Readings* (The Mongolia Society Special Papers, Issue Four, 1965, 43 pp., \$5; P. O. Box 606, Bloomington, Indiana 47401), and can serve as a logical companion to this grammar. Moreover, the glossary of this grammar is already fully keyed to the vocabulary required there, so that no other dictionary is needed.

As the materials of the Supplements reflect only my own views, I take full responsibility for them. Naturally, I should welcome the comments of users that might make this little work more effective and accurate.

Summer, 1973

Bloomington, Indiana

John R. Krueger.

Table of Contents

Preface	V
Acknowledgments	VI
Preface to the Second Edition	VII
PART ONE. INTRODUCTION	1
Historical background; the Mongolia of today; the Mongols; recent political events in the Mongolian People's Republic; the Mongolian language; modern dialects; literature; the Mongolian script.	
PART TWO. GRAMMAR	9
Lesson One. Alphabet and transcription; pronunciation; composition of words; accent; vowel harmony; parts of speech; gender; article	9
Lesson Two. Cases; nominative; nominative particles; genitive; accusative; word order	11
Reading exercise (1)	13
Lesson Three. Dative-locative; ablative; instrumental; comitative; variable <i>-n</i> stems; nominal inflection table; reflexive forms of nouns	14
Reading exercise (2)	17
Lesson Four (double-length). Adjectives; adjectival suffixes; avoidance of ambiguity; formation of plurals; the verb; durative; preterite; coordinative gerund	18
Reading Selections I, "The Fool and the Sandalwood", and II, "The Ass in the Panther's Skin"	22
Lesson Five. Gerunds in <i>-n</i> , <i>-ču</i> / <i>-ju</i> ; verbal nouns in <i>-qu</i> / <i>-kü</i> , <i>-γči</i> and <i>-γsan</i> ; declension of verbal nouns	23
Reading Selection III, "The Timid Hares"	26
Lesson Six. Style; remaining finite forms (<i>-luya</i> , <i>-yu</i> , <i>-juqui</i>); gerunds of reporting, purpose, condition, termination	27
Reading Selection IV, "The Lion and the Hare"	30
Lesson Seven (double-length). Pronouns (personal, reflexive, demonstrative, interrogative, indefinite); remaining verbal nouns (iterative, continuative, in <i>-l</i>); adversative gerund; causative voice; medio-passive voice	31
Reading Selection V, "The Throne Robber"	35
Lesson Eight. Reciprocal voice; particles (negative, interrogative, prohibitive, vocative); postpositions; numerals (cardinal, ordinal, collective)	37
Reading Selection VI, "The Hungry Tigress", (1)	39

Lesson Nine. Imperatives; use of the accusative; the verb 'to be'; adverbs and conjunctions	42
Reading Selection VI, "The Hungry Tigress", (2)	44
Lesson Ten. Strengthening suffixes; word formation in nouns; word formation in verbs; compound verbs; nominal suffixes	46
Reading Selection VI, "The Hungry Tigress", (3)	49
PART THREE. READER	51
A. Texts in Transcription.	
VII. "The Good and the Bad King"	51
VIII. "The Brahman and the Goat"	52
IX. "The Sharp-witted Daughter-in-law"	53
B. The Mongolian Script. Texts.	
X. "The Wise Young Brahman." Transcription (Plate I)	60
XI. "The Hungry Tigress" (identical with Selection VI)	60
PART FOUR. GLOSSARY (Mongolian-English)	61
Index of Formatives	80
SUPPLEMENTS by John R. Krueger	
Supplement to the Grammar	84
Supplement to the Glossary	90

I. Introduction

Historical Background

At the beginning of the 13th century, mediæval Europe was relatively complacent except for the shifting fortunes of the Crusaders, who in 1204 had taken and sacked Constantinople. Political and religious controversy such as the sporadic armed conflict between the Moslem and Christian spheres and the internal dissensions between the Roman Catholic and Eastern Orthodox branches of the Christian church served both to weaken Europe within and to distract attention from events in the world without.

Then, with little or no warning, catastrophe fell.

Arising from the barren plateau of Mongolia, fierce armies of nomadic horsemen swept across the broad plains and steppes of Central Asia, sacking and laying cities waste, putting whole populations to the sword and in general crushing civilizations and destroying cultures in their path. In the brief span of 30 years (1211—1241), the roving Mongol hordes of Genghis Khan and his successors overran most of Europe and Asia, and made themselves masters of a vast empire which ranged from the Yellow Sea in the Far East and drove a wedge into the heart of Central Eastern Europe, the Hungarian *alföld* (lower plain). Europe trembled before the dreadful calamity doubtless about to be imposed by these all-engulfing conquerors who devastated everyone who dared oppose them. Had the Mongol barbarian ravages gone unchecked, the dissolute governments would surely have toppled before the onslaught of these warlike invaders already battering at the gates. This would have spelled the doom of Western civilization, and it is doubtful if it would have recovered for many centuries.

As it was, though, on the eve of certain victory, the Mongol tribesmen turned back from the threshold of Europe as mysteriously and quickly as they had come. Internal affairs of state arising from the death of Genghis Khan's son and successor, Ögedei, recalled the Mongol princes to Mongolia to vie with each other in being elected the new Khan. In any event, they were more interested in the riches of China or even in uniting the Turco-Mongol peoples than enslaving all of Europe, but no Mongol leader after Ögedei could muster sufficient strength and unity among the loosely knit clans to return to Europe. Because they withdrew of their own accord, European statesmen were never quite certain for centuries when a new scourge from the East would descend on them to cleanse and chastise their decadent monarchies.

The moment of Mongol glory had come and gone. But in spite of carnage and slaughter on a scale the world had never known, the Mongols freed the long overland trade route from China to the West, and paved the

way for introduction of Eastern arts, crafts, inventions and discoveries, such as gunpowder and printing.

But who were these Mongols? Where did they come from and why? How can it be that they almost conquered the then known world?

The Mongols were certain tribes of Eastern Asia, whose leader Temüjin (1167?—1227) united his loosely bound nomad clansmen, supplemented by some Turco-Tatar peoples, into a supreme fighting force. He was crowned Emperor in 1206 and given the name *Chinggis* (variously transcribed, mainly through Persian sources, as Jingis, Genghis, etc.) and the title *Qagan* (transcribed as Khan, Khagan, etc.).

It was not, as many once supposed, desiccation of tribal pasture lands that gave rise to the imperialistic eruption of the Mongols in the 13th century. The Mongol advance was merely the last great wave in a cycle of westward expansion of nomadic groups, much like their predecessors, the Huns, under Attila. Although the efficacy of their military methods cannot be disputed, the Mongol cycle was in the upward swing of strength, while that of the conquered peoples was in the downward swing of decline.

Their remarkable success in warfare can be attributed not only to their superb organization, discipline and leadership, but also to their unbelievably hardy men and sturdy horses, who travelled great distances with a minimum of food and rest, and then overcame by skill numerically superior foes. At the height of their conquests, a nation of about a million subjugated other nations with a total population of over a hundred million. Without doubt, the Mongol invaders left their mark on European history.

The Mongolia of today

Mongolia is now purely a geographical location; linguistically and politically there are several Mongolias. In historical times, the nomads ranged far and wide across the steppes and deserts, but now with the formation of political boundaries not freely passable, the tribes are more or less established in specific areas.

The largest and most significant Mongol state is the Mongolian People's Republic (*bügüde nairamdaqu mongyol arad ulus*), which before 1924 was known as Outer Mongolia, because of its greater distance from Peking (Peiping), seat of the Manchu dynasty in China. It occupies an area of 606,000 sq. miles (as large as the United States east of the Mississippi river and north of the Ohio river), and is located somewhat northwest of China, south of Siberia and west of Manchuria. Its capital Ulān Bātūr (*ulayan bayatur*, red hero), which was formerly called Urga (*örgege*, residence of a prince), lies about 900 miles due northwest of Tientsin on the Yellow Sea, on a line which crosses Peking and Kalgan, the latter for centuries the traditional gateway to Mongolia (the name indeed derives from *qayalyan*, gate).

Mountains are found along most of the north, northwest and southwest, while along the southern border of Outer Mongolia, lies the famous

Gobi (*yobi*, desert), a desolate plateau stretching some 600 miles southwest-northeast, about 3,000 feet above sea-level.

Published statistics on the population are at considerable variance with each other. There are somewhat under a million Mongols in the Mongolian People's Republic. The major dialect in the MPR is the Khalkha.

Inner Mongolia, which never had an independent political existence, has been absorbed into northwest China, namely the four provinces of Ninghsia, Suiyuan, Chahar and Jehol. It lies south and southeast of the MPR, forming a belt between it and the Great Wall of China. There are perhaps less than a million Mongols in Inner Mongolia, and they have lost much ground in recent years to the relentless advance of Chinese colonization, which overshadows them economically, and dominates them politically. The major dialects are the Chahar and Ordos.

Contiguous to the MPR, and directly north of Ulān Bātur, lies the Buryat Mongol ASSR, which is a part of the Soviet Union. The capital and chief city is Ulān Ude (*ulayan egüde*, red gate), formerly Verkhneudinsk. About a quarter of a million Mongols speak Buryat dialects. The best known geographical feature is Lake Baikal, which divides the cisbaikalian (northwestern) from the transbaikalian (southeastern) section.

In addition to these major divisions, there is a considerable quantity of Mongols in the Hsingan province of Manchuria, much under a million, divided into a number of tribes whose dialects are mostly related to those of Inner Mongolia. Perhaps a million Mongols are scattered throughout the Chinese province of Sinkiang (Chinese Turkestan), to the southwest and west of the MPR, in the Koko-Noor (*köke nayur*, blue lake) district of northeastern Tibet, and until recently in the distant Kalmyk territory on the lower Volga near the Caspian Sea. In Central Afghanistan some tribesmen still retain their Mongol dialect.

The Mongols

Physically, the Mongols are short-statured, with yellowish skin and black hair: their features are with broad noses, prominent cheekbones, and slanting eyes, set in a generally flat face. They are organized into tribes and clans, and lay great stress on family ancestry and genealogy. They live mostly in round felt tents, which are quickly disassembled and suited to their way of life.

The traditional, and still major, occupation of the Mongols is livestock breeding, which provides the essential human needs of housing, clothing and food. The animals raised are camels, horses, cattle, sheep and goats. Hunting, especially of furbearing animals, is a profitable sideline for many Mongols, but farming, owing to the sandy, stony ground, is virtually impossible except in a few river valleys. Although the essentially nomadic life of most of the population, moving their herds

from pasture to pasture, is not conducive to industry or manufacturing, there is some mining of coal and sulphur, and some tannery and dairy industry.

In religion, the Mongols are Buddhists, this religion having been finally introduced in 1577 after several unsuccessful attempts on the part of various emperors and princes as far back as the 13th century. The spiritual head of their faith is the Dalai Lama of Tibet. Buddhism revolutionized the habits of the Mongols by gradually tying them to places where there were temples. This played an important part in converting them from a nation of nomadic warriors into placid herdsmen.

After the turn of the century, and before the establishment of the MPR, Mongolia and Central Asia in general were the scene of various scientific expeditions to collect geological, archeological and palaeontological data, with a view to confirming theories that Central Asian plateaus had been a cradle of development for dominant mammalian species. Rich fossil remains were discovered on the Kalgan-Urga road, and in the central desert of Mongolia were discovered the famous dinosaur eggs popularized by recent writers.

Recent Political Events in the MPR

When the Manchu dynasty finally collapsed in 1911, under pressure of continued uprisings by revolutionaries such as Sun Yat-sen, China adopted a republican form of government. The Mongol princes took advantage of this to throw off the Chinese yoke and established the so-called Living Buddha (*qutuqtu*) as ruler. The territory of Outer Mongolia see-sawed between Russia and China until the early twenties, when in 1921 a Soviet-inspired People's Republic was set up. A constitution patterned after that of the USSR was adopted in 1924, and the young Soviet protectorate gradually introduced measures which considerably changed the largely feudal society by abolishing theocratic rule (aided by the death of the Qutuqtu in 1924), reducing the numbers of lamas (which formerly claimed a third of the male population), establishing an army, and adding other features of a modern state.

The non-existence of foreign relations with nations other than the Soviet bloc, and the growing close collaboration between the MPR and the USSR have made it a political satellite of the Soviet Union. It was not until after the Second World War, however, when China itself had fallen to the Communist advance, that Mongolia was officially recognized as independent by the Chinese in 1946.

In the governmental structure of the MPR, representation of the people is carried out in a bicameral assembly, the Great *qural* and the Small *qural*. The Prime Minister or Premier, until his death in 1952, was Marshal Choibalsang. The incumbent is Tsedenbal.

Since 1924, few Westerners (except some Soviet citizens) have been permitted to enter the MPR, and our knowledge of events there is

based almost entirely on second-hand sources. The American vice-president, Henry Wallace, did visit Ulān Bātur briefly in 1944 on his tour of the Soviet Union. The Western world was given another glimpse of Mongol fighting strength when in 1945, just before the Japanese surrender, a small but well-equipped Mongol army together with Soviet forces attacked Japanese installations in Manchuria and Inner Mongolia. After a brief and successful campaign, the Mongols retired.

In 1946, the application of the MPR for membership in the United Nations was rejected, chiefly because it was felt that information about conditions in Mongolia was lacking, and that this reflected on the Mongols' ability to engage in international relations. In 1961, Mongolia was admitted to the UN, but at the time of present writing (1973), there are no diplomatic relations between the MPR and the United States.

The Mongolian Language

The Mongolian language usually ranks as a member of the Altaic family of languages, whose three major divisions are the Manchurian (or Tungus), the Mongolian, and the Turkic (or Turco-Tatar) groups of languages. The supposed genetic affiliation of these groups has never been proved, but the practical utilization of the term 'Altaic languages' lies in the presence of common traits in the syntax, general structure and vocabularies of the three language families.

Mongolian is characterized *inter alia* by vowel harmony, absence of initial and final consonant clusters, non-existence of long consonants, absence of gender and a general agglutination of suffixes. The subject generally occurs first in a sentence, and the verb in final position, with other modifying elements arranged between them. Syntactically, the sentences are periodic, being joined by various gerunds and participles, which correspond to the relative clauses and sequence of tenses of Western languages.

The tradition of the written language rests on a very old basis. Writing was introduced under Chinggis Qagan in the early 13th century, by borrowing the vertical script of the Uighurs (who had taken it from the Sogdians). Although the script is alphabetical, it can often be ambiguous, as many letters, especially *t/d*, *k/g*, *o/u*, and *ö/ü*, are not distinguished from each other.

Ancient Mongolian is the Mongolian language in the 12th and 13th centuries. When it was committed to writing in 1204 (if we accept the Mongol tradition), it already reflected a somewhat earlier pronunciation.

Classical Mongolian is the literary language as it was treated by the translators of the Tibetan lamaistic canon, the Kanjur, under the zealous Mongol emperor Legdan Qagan (1604—1634). It was fixed in its final form by the revised edition xylographed in Peking in 1720, and in this latter shape has remained the literary norm to the present day. The second part of the canon, the Tanjur, followed in 1749.

There has been no inner development of the literary language, except insofar as scribes in the last several centuries tend to avoid words that no longer persist in the colloquial, and to introduce words and meanings that are current nowadays though unknown to the classical written language. The same is true to some extent of grammatical forms and syntax.

The modern literary language, then, reflects an earlier stage, with the form of words fixed by written tradition, just as English spelling is. It is much as though Shakespearian English, with an admixture of Chaucerian and modern words, were the medium of written communication today. For example, the modern dative ending *-da* continues to be written in the older form *-dur*; the word *dolōn*, seven, which lost its intervocalic *γ* centuries ago, is still written in the uncontracted form *doloyan*, much as English 'eight' retains the old *gh* (still heard, however, in German or Dutch *acht*).

The classical (literary) language is to be the subject of study in these pages.

Modern Dialects

The Mongolian language is divided into a number of dialects, all sharing the same general grammatical and syntactical features, and more or less mutually comprehensible in spite of phonetic differences and developments. There is a large central group with four important dialects or groups of dialects, and three marginal dialects.

The Khalkha Mongolian dialect, comprising some 700,000 speakers in the MPR, as the language of a formally independent political unit and that with the greatest single number of speakers, may be regarded as the most important.

To the north of the centrally located Khalkha lies the Buryat Mongolian, whose speakers number 240,000, divided into the northern (cisbaikalian) and the southern (transbaikalian) divisions. South of Khalkha Mongolian, in the Chinese provinces of Inner Mongolia, are a number of dialects of which the Ordos and Chahar are best known. The Mongolian dialects of Manchuria are little investigated. Most of them belong together with the Ordos and Chahar to the South Mongolian group. The above comprise the eastern branch of Mongolian (Buryat in the north, Khalkha in the center, and Chahar and Ordos in the south).

The western branch of Mongolian is the Oirat dialect (generally called Kalmyk in Europe), spoken by some 130,000 persons. It is located far to the west in the former Kalmyk ASSR, west of the lower Volga at the north end of the Caspian sea. There are also speakers of Kalmyk in Sinkiang, Ch'ing-hai (in the Koko-Noor district), in Dzungaria (*jegün yar*, left hand) or West Mongolia, in Alashan and Edsin Gol.

In addition to these divisions, there are three isolated dialects. The Dagur is spoken in northern Manchuria, and has been influenced by Tungus. The Monguor (with related dialects) is spoken in the Kansu province of China, and in northeastern Tibet (Koko-Noor), and is strongly influenced by Chinese. The Mogul (Hazara and Aimak) is spoken in central Afghanistan northwest of Kabul.

Literature

The earliest Mongolian literary composition is an imperial chronicle, the so-called 'Secret History of the Mongols' (*mongyol-un niyuča tobčayan*), which may have been composed in the 13th century. Buddhist activity apparently set in under Qubilai Qagan, but the earliest translations of which we possess direct evidence date from the beginning of the 14th century. From that century we also possess a number of inscriptions but from following centuries only a trickle of documents on stone or paper has reached us.

A tremendous literary effort began shortly after 1600 when Legdan Qagan of the Chahars set his clergy the task of translating the whole of the Tibetan lamaistic canon, the Kanjur, into Mongolian. The literary Mongolian language of that translation (itself a faithful continuation of an unaltered tradition reaching back to the days of Chinggis Qagan) became, with slight modifications, the established norm for all later Mongolian literature.

The 17th, 18th and 19th centuries saw the production of a rich Buddhist and historical literature, the former culminating in the energetic printing activity in Peking in the 18th century, and the latter beginning about 1625 and continuing without interruption till the end of the 19th century. In this century the thread was again taken up, this time under Japanese auspices, only to be exploited later for the purposes of nationalistic propaganda.

The Mongolian Script

The alphabetic script of the Uighurs had been adopted by the Mongols as early as the time of Chinggis Qagan, and according to Mongol tradition, in 1204. The first known inscription dates from 1225, and there is definite evidence that before the middle of that century the Uighur script was used for literary compositions. In 1269 Qubilai Qagan authorized a modified form of the Tibetan script for use in Mongolian chancelleries (the ḥP'ags-pa or 'square' [*dörbeljin*] script). It continued in official use until about the middle of the 14th century, but was unable to compete with the much easier Uighur cursive script, which has remained in use until the present day.

For use among the Western Mongols, an improved form of the alphabet was devised in 1648. It is still used by the Kalmyks, the Mongols in the T'ien Shan in Sinkiang, and those in the Koko-Noor.

In the course of the 17th and 18th centuries the Mongolian alphabet adopted a few modifications from the Manchu alphabet. The Manchus had taken over the Mongolian script in 1599 and in 1632 submitted it to a process of revision and improvement, which benefited the Mongolian mother alphabet later.

The awakening of political consciousness in the last three decades was a thrust at the ancient tradition, and on Russian soil the link with the past through the Mongolian script was done away with at a stroke, when the Buryat Mongol ASSR adopted a modified Russian alphabet in 1937, and thus made literacy quickly available to all. In 1946, the Mongolian People's Republic followed suit. Books, periodicals and other writings are now apparently printed entirely in Cyrillic script. In essence, the dialects are now represented in writing as spoken.

II. Grammar

Lesson One

Contents. Alphabet and transcription; pronunciation; composition of words; accent; vowel harmony; parts of speech; gender; article.

§ 1. Alphabet and Transcription. The Mongolian alphabet, as here transcribed, consists basically of 23 letters: *a, b, č, d, e, g, γ, i, j, k, l, m, n, o, ö, q, r, s, š, t, u, ü, y*.¹ Other transcriptions may employ somewhat different letters and use various diacritical marks, but these and other differences are slight, and will be readily understood by the student.

The Mongols themselves make no distinction between certain pairs of letters and use moreover the following order of letters: *a, e, i, o/u, ö/ü, n, q, γ, b, p, s, š, t/d, l, m, č, j/y, k/g, r, v, h*. The three letters *v, h* and *p* occur solely in Chinese, Tibetan, Sanskrit and other foreign words.

§ 2a. Pronunciation. The letters *č, j* and *š* may be pronounced as in English church, judge and show. The letter *γ* denotes an open back *g*, the voiced equivalent of the *ch* in German *acht*. The letter *q* originally denoted a velar (back) *k*, which in nearly all dialects has passed into the corresponding fricative *χ* (the unvoiced counterpart of *γ*). It may be pronounced in either manner. The remaining consonants have, roughly speaking, their normal English values.

In most modern dialects the vowels have been somewhat modified, varying according to dialect. *e, ö, ü* and sometimes also *i* are articulated with the middle part of the tongue, and *o* and *u* are pronounced with a marked narrowing of the articulating organs. For convenience they can be given their European values, with *ö* and *ü* as in German.

§ 2b. Composition of Words. The phonetic makeup of Mongolian words is simple, usually a regular alternation of vowels and consonants (*köbegün*, son). There are no initial or final consonant clusters, although two consonants may come together medially (*iilemji*, more). Mongolian has diphthongs in which the second element is *i* (mostly originating from an earlier *yi*, still reflected by the Mongolian script, but no longer recognized by the Mongols themselves) as in *sain* (from *sayin*) good, or *dalai*, sea. There is no notation for long vowels or consonants in the classical language. The few double letters seen are due to orthographical convention or hiatus.

¹ This is the order used in the lesson vocabularies. The glossary, however, uses a slightly different order.

Genuine Mongolian words may not begin with *l* or *r*, and may end only with *b*, *d*, *g*, *γ*, *l*, *m*, *n*, *r*, *s* and *š*. The presence of a following *i* causes *s* to become *š*. In manuscripts from South Mongolia *a* and *e* often become *i* after *č* and *ž*, especially in the second syllable, as in *üži-* for *üže-*, *čičeg* for *ččeg*.

§ 3. Accent. As a stress accent is not an integral part of the phonetic makeup of a word, the position of the accent may shift freely between syllables, and is phonologically irrelevant. For the purposes of reading a text in the classical language, however, the accent may be placed on the first syllable throughout.

§ 4. Vowel Harmony. The principle of vowel harmony is observed throughout the Mongolian language. Accordingly, the vowels in a word must all be front (or soft) vowels (*e*, *i*, *ö*, *ü*) or back (or hard) vowels (*a*, *ı*, *o*, *u*). Note that *i* may occur in both series, probably because in the oldest language it had a velar counterpart (like the Turkish *ı* or the Russian *jery*) which later merged with *i*.

The vowel of the initial syllable determines whether the word will contain all front or all back vowels.

front	<i>köbegiün</i>	son, boy
	<i>ögülerün</i>	saying
back	<i>goyer</i>	two
	<i>bayasqulang</i>	gladness, rejoicing

Vowel harmony affects the velar consonants *k/g* as well, *k/g* being used with front vowels, and *q/γ* being required by back vowels.

<i>ayula</i>	mountain
<i>degü</i>	younger brother
<i>bari-γ-ad</i>	taking
<i>üže-g-ed</i>	seeing

As a result of vowel harmony, there are two forms for nearly every declensional and conjugational ending.

<i>ayulan-dur</i>	dative case (back)
<i>degü-dür</i>	dative case (front)
<i>bariluya</i>	perfect tense (back)
<i>üjeliuge</i>	perfect tense (front)

Labial harmony (whether rounded may follow unrounded vowels, or *vice versa*), such as in Turkish, is not observed in Classical Mongolian. All vowels may occur in all positions, but *o/ö* do not occur outside the first syllable (or in suffixes) unless *o/ö* are also in the first syllable. The vowels *a* and *u* are generally followed only by *a*, *u* or *i*, and likewise, *e* and *ü* by *e*, *ü* or *i*. *i* can be followed by all vowels except *o/ö*.

§ 5. Parts of Speech. The three main categories of speech are the noun, verb and indeclinables. There is no difference in form between adjectives

and nouns, and no fundamental difference between these and the pronouns, although pronouns have certain characteristics of their own. Verbs may be formed from nouns, and nouns formed from verbs, but the stems thus produced are then one or the other. Some adverbs are in reality case forms of nouns, and many postpositions derive from nouns. Interjections, conjunctions and certain functional particles (as interrogative and negative) are indeclinable.

§ 6. **Gender.** Mongolian nouns have no grammatical gender. Sex is expressed only in the inherent meaning of the word, which fact plays no rôle in declension.

§ 7. **Article.** The Mongolian word *nigen*, one, is used as an indefinite article, and may occur before or after another adjective.

<i>nigen yeke ayula</i>	a large mountain
<i>yeke nigen ayula</i>	
<i>teimü nigen yajär-a</i>	in such and such a place

There is no definite article.

Vocabulary 1

NB. The first occurrence of a word is entered in the vocabulary to that lesson. Verbs are entered by their stem form, followed by a dash. A few words are given on second occurrence.

<i>ayula(n)¹</i>	mountain	<i>nige(n)</i>	one, a
<i>bari-</i>	to take	<i>ögüle-</i>	to say
<i>bayasqulang</i>	gladness, rejoicing	<i>qayan</i>	king, Khan
<i>čecęg</i>	flower	<i>qoyar</i>	two
<i>dalai</i>	sea	<i>sain</i>	good
<i>degü</i>	younger brother	<i>teimü</i>	such, such a
<i>eme</i>	female, woman	<i>üje-</i>	to see
<i>yajär</i>	land, country, place	<i>ülemji</i>	more
<i>köbegün</i>	son, boy	<i>yeke</i>	large, great

Lesson Two

Contents. Cases; nominative; nominative particles; genitive; accusative; word order. Reading exercise (1).

§ 8. **Cases.** The noun in classical Mongolian is declined in seven cases: nominative, genitive, accusative, dative-locative, ablative, instrumental and comitative (also called sociative). Of these, the first three are

¹ For an explanation of words in -(n), see Lesson Three, § 18.

syntactic in their functions, while the remainder all indicate spatial and other notional relationships.

The same set of endings is used for adjectives, nouns, pronouns and verbal nouns alike.

It is an orthographical convention of Mongolian to write declensional and certain other endings as a separate word, which avoids disturbing a familiar word picture in the original script. In transcription these elements are separated by a dash.

§ 9. **Nominative.** The nominative case is the case of the subject, and displays the stem form of the noun. Sentences with verbs of predication have the subject in the nominative case.

<i>yeke ayula büüge.</i>	It was a large mountain.
<i>yayun bui?</i>	What is it?
<i>bars yayun idemüi?</i>	What does a tiger eat?
<i>ene büüge.</i>	That was it.

§ 10. **Nominative particles.** The nominative is often denoted by the particle *ber*, which emphasizes the preceding word (much like Turkish *da*, *de* or Russian *že*) and indicates that that word is the subject. Its origin lies in an ergative construction (note *infra*, Lesson Three, § 16, the similarity to the instrumental ending *-bar/-ber*).

<i>odqan köbegiin ber bars-i</i>	The youngest son saw the tiger.
<i>iijebesi.</i>	

In the primitive form, this would be rendered somewhat as follows: "By the youngest son seeing was performed with respect to the tiger." The particles *inu* and *anu* are of similar function. They owe their origin to the genitive forms of **i*, he, and **a*, they (these nominative forms no longer exist), and function as a kind of definite article. Although they frequently retain the meaning 'his, their' in the classical language, the distinction between singular and plural is not observed.

<i>basa goyar aqa-nar anu</i>	Then { his }
<i>ögülebei</i>	the two elder brothers said:

§ 11. **Genitive.** Mongolian nouns in the genitive have the ending *-un/-ün* for stems ending in a consonant except *-n*, and the ending *-yin* for vowel stems. Stems in *-n*, however, take only *-u/-ü*.

<i>ger</i> house	<i>bars</i> tiger
<i>ger-ün</i>	<i>bars-un</i>
<i>eke</i> mother	<i>aqa</i> elder brother
<i>eke-yin</i>	<i>aqa-yin</i>
<i>köbegiin</i> son	<i>qayan</i> king
<i>köbegiin-ü</i>	<i>qayan-u</i>

The genitive plus the verb 'to be' is often used in the function of a verb 'to have'.

qayan-u yurban köbegün bülüge. The king's three sons were (or existed), i.e., the king had three sons.

The genitive case always occurs before the element which it modifies.

§ 12. **Accusative.** The accusative is the normal case of the definite direct object. Its ending is *-i* after consonants, and *-yi* after vowels.

köbegün ber bars-i üjemiüi. The son sees the tiger.
ečige ber eke-yi asayubai. The father asked the mother.

When the object is indefinite, the form coincides with the nominative, in the so-called absolute or indefinite case.

bars miqa idemüi. A tiger eats meat (not a particular piece, but meat as a general practice).

The object stands in almost adverbial relation to the verb, and might be rendered literally by 'the tiger meat-eats'. If a specific piece of meat were meant (such as one mentioned previously), that would of course require the regular accusative.

bars ber miqa-yi idemüi. The tiger eats the meat.

§ 13. **Word Order.** The essential order of words in the Mongolian sentence requires the subject to come first, and the verb last, while all other elements are arranged in between. Adjectival or attributive elements, including constructions with declined verbal nouns, precede the noun, and any object or complement precedes the verb.

yeke nigen bars ber oi-dur oduysan A big tiger ate
 big a tiger nom. part. in the woods having gone the king's
qayan-u yurban köbegün-i idebei. three sons, who
 king's three sons (acc.) ate had gone into the woods.

Reading Exercise (1)

NB. Owing to the connected thought of this and later reading selections, it is necessary to present some forms not yet discussed in the grammar. These are explained in accompanying notes.

nigen yačar-tur¹ qayan qatun goyar² bülüge. tere qayan-u yurban köbegün³ bülüge. yurban köbegün-ü ečige ber qayan bülüge. köbegün-ü eke ber qatun bülüge. eke-yin yurban köbegün bülüge. qayan yurban

¹ *nigen yačar-tur* is in the dative case: 'in a (certain) country'.

² *qayan qatun goyar*, lit. 'king queen two', or 'king and queen'.

³ *yurban köbegün*, 'three sons'. The presence of a qualifying number makes a plural ending unnecessary.

*köbegün-i bariyad*⁴, *oi ayulan-dur*⁵ *odbai*. *ayula yeke bülüge*. *yeke*
ayula bülüge. *nigen bars oi-ača*⁶ *yaruyad*⁷, *yurban köbegün-dür irebei*.
odqan köbegün ber bars-i üjeged, *ögülerün*⁸, ‘*oi-dur* *olan bars*⁹ *buyu*.
bars yayun idemüi?, *ögülebei*. *yeke köbegün ber odqan köbegün-dür*
ögülerün, ‘*bars miqa čisu*¹⁰ *idemüi*’, *ögülebei*. *odqan köbegün asayurun*¹¹,
‘*bars-un miqa ken idemüi?*, *ögülebei*.

Vocabulary 2

<i>-ača/-eče</i>	ablative case	<i>yar-</i> to come out
<i>anu</i>	nominative particle	<i>yurban</i> three
<i>aqa</i>	elder brother	<i>ide-</i> to eat
<i>asayu-</i>	to ask	<i>inu</i> nominative particle
<i>-bai/-bei</i>	preterite tense	<i>ire-</i> to come
<i>bars</i>	tiger	<i>ken</i> who
<i>basa</i>	then	<i>miqa(n)</i> meat, flesh
<i>ber</i>	nominative particle	<i>-mui/-müi</i> present tense
<i>bui, buyu</i>	is, there is (present tense)	<i>-nar/-ner</i> plural ending
<i>bülüge</i>	was, there was (perfect tense)	<i>od-</i> to go, proceed
<i>čisu(n)</i>	blood	<i>odqan</i> youngest
<i>-dur/-diir</i>	dative case	<i>oi</i> woods, forest
<i>ečige</i>	father	<i>olan</i> many, much, very
<i>eke</i>	mother	<i>qatun</i> queen
<i>ene</i>	that	<i>-run/-rün</i> verbal ending
<i>ger</i>	tent, house, home	<i>tere</i> this
<i>-yad/-ged</i>	verbal ending (see notes)	<i>-tur</i> see <i>-dur</i>
		<i>yayun</i> what?

Lesson Three

Contents. Dative-locative; ablative; instrumental; comitative; variable *-n* stems; nominal inflection table; reflexive forms of nouns. Reading exercise (2).

§ 14. Dative-locative. The dative case has the usual ‘to, for’ meanings, and incorporates as well the ‘in’ meaning of the locative. It has the endings *-tur/-tür*. After vowels, *m*, *n*, and *l*, the ending is *-dur/-dür*.

⁴ *bariyad* is a verbal form coordinate with the finite form *odbai*, he went. It may be translated ‘taking his ... he went ...’ or ‘he took ... and went ...’.

⁵ *oi ayulan-dur*, ‘to the woods and mountains, or to the wooded mountain (i.e., out in the wilds)’. The case ending may refer to both words, or the first word may qualify the second.

⁶ *oi-ača* is in the ablative case: ‘from the woods’.

⁷ *yaruyad* is the same construction as in Note 4.

⁸ *ögülerün* may be translated for the time being as ‘saying’. Its value is little more than that of introductory quotation marks.

⁹ *olan bars*, ‘many tigers’. Expressions of plurality do not generally require the plural ending.

¹⁰ *miqa čisu*. Supply ‘and’ to make it ‘flesh and blood’.

¹¹ *asayurun* may be translated as ‘asked’.

<i>nigen yajar-tur</i>	in a (certain) country
<i>tere čay-tur</i>	at that time, then
<i>tere jüg-tür</i>	in that direction, that way
<i>oi-dur odbai.</i>	He went to the woods.

Another form of the dative is in *-a/-e*, and is mostly encountered in older texts. It is often used to prevent a tiresome repetition of *dur*, *dur*. The spoken language has *-d(ə)*, which goes back to still another suffix *-da/-de*, which also may be met with occasionally in literary Mongolian. By way of compromise many recent MSS write *-du/-dü*.

§ 15. **Ablative.** The ablative case, which ends in *-ača/-eče*, has the meaning 'from', and is also used in expressions of comparison.

<i>oi-ača</i>	from the woods
<i>qola-ača</i>	from afar
<i>ger-eče</i>	from the tent
<i>nada-ača kückütei bolbasu</i>	if he be stronger than I

§ 16. **Instrumental.** The instrumental case expresses 'by means of, with, for', and has the endings *-iyar/-iyer* after a consonant, and *-bar/-ber* after a vowel.

<i>öber-ün čisun-iyar</i>	with his own blood
<i>üčügen iine-ber</i>	for a low price
<i>modu-bar, modun-iyar</i>	with a stick, by means of a club

§ 17. **Comitative.** The comitative case (also called the sociative case) is the case of accompaniment, 'with, together with, in the company of', and has the endings *-luya/-lüge*.

<i>aqa-luya</i>	with (his) older brother
<i>ecige-lüge</i>	with father
<i>altan-luya adali</i>	similar to gold

§ 18. **Variable *-n* Stems.** Nouns ending in *-n* are of two types: stable *-n* stems and variable *-n* stems. The former, as the name indicates, retain the *-n* in all cases. In the latter type, the nominative and the definite accusative may retain *-n* or may lose it, and the indefinite loses it, while the instrumental may use either stem.

Apart from this, however, is the fact that nouns ending in *-n* generally lose this consonant when a suffix beginning with a consonant is added, e.g., *yurban*, three, but *yurbayula*, the three of them (<*yurban* + *yula*).

<i>ayulan-dur odbai.</i>	He went to the mountain.
<i>bars ber miqa-yi idemüi.</i>	The tiger eats the meat.
<i>bars (ber) miqa idemüi.</i>	A tiger eats meat.
<i>modu-yi</i> } <i>modun-i</i> } <i>baribai</i>	He seized the club.
<i>modu-bar</i> } <i>modun-iyar</i> } <i>bars-i alabai.</i>	He killed the tiger with a club.

§ 19. Nominal Inflection Table. We now may regard the complete picture of nominal inflection.

NOMINAL INFLECTION TABLE

Case	Consonant Stem		Vowel Stem	-n Stem ¹	
	back	front		stable	variable
Nom.	čay	ger	aqa	eke	köbegin
Gen.	čay-um	ger-iin	aqa-yin	eke-yin	köbegin-iü
Acc.	čay-i	ger-i	aqa-yi	eke-yi	köbegin-i
Dat.-Loc.	čay-tur čay-a	ger-tiir ger-e	aqa-dur	eke-diir	köbegin-dür köbegin-e
Ablat.	čay-ača	ger-eče	aqa-ača	eke-eče	köbegin-eče
Instr.	čay-iyar	ger-iyer	aqa-bar	eke-ber	köbegin-iyer
Comit.	čay-luya	ger-lüge	aqa-luya	eke-lüge	köbegin-lüge

¹ Both front and back words may be stable or variable

§ 20. **Reflexive Forms of Nouns.** Mongolian expresses the reflexive pronominal adjective 'one's own' by a reflexive suffix added after the declensional suffix, which in the gen., acc. and dat. cases may assume a different form. These forms always refer back to the subject of the sentence, *i.e.*, our (own) father, his (own) tent. The basic endings are *-iyan/-iyen* after a consonant, and *-ban/-ben* or *-yan/-gen* after a vowel. These endings may in themselves serve as the genitive and accusative forms. The genitive and dative also have some anomalous forms.

aga degii qoyar bars-i ečige- The elder and younger brother
-dür-iyen ögbei. gave the tiger to their (own) father.

Gen.	<i>qayan-yuyan</i>	<i>eke-yügen</i>
	<i>qayan-(y)uban</i>	<i>eke-yüben</i>
Acc.	<i>qayan-iyan</i>	<i>eke-ben</i>
Dat.-Loc.	<i>qayan-dur-iyan</i>	<i>eke-dür-iyen</i>
	<i>qayan-dayan</i>	<i>eke-degen</i>
Ablat.	<i>qayan-ačayan</i>	<i>eke-ečegen</i>
	<i>qayan-ačaban</i>	<i>eke-ečebe</i>
Instr.	<i>qayan-iyar-iyan</i>	<i>eke-ber-iyen</i>
Comit.	<i>qayan-luya-ban</i>	<i>eke-lüge-ben</i>

Reading Exercise (2)

odqan köbegün ber aga-luya oi-ača yaruyad, qayan ečige-dür irebei.
odqan köbegün ber bars-i üjeged, aqa-dayan ögülerin, 'oi-dur bars üjeged, bars-i alamui¹', kemen² ögilebei. aqa ber degü-ben bariyad, oi-ača yaruyad ger-tegen irebei. aqa degü qoyar modu-bar bars alayad, 5 bars-i ečige-dür-iyen ögbei. qayan bars-i yeke dura-bar bariyad, yurban köbegün-iyen eke qatun-dur ögbei.

Vocabulary 3

<i>adali</i>	like, similar	<i>keme-</i> to say
<i>ala-</i>	to kill	<i>küčütei</i> strong
<i>alta(n)</i>	gold	<i>modu(n)</i> tree, wood, stick
<i>bolbasu</i>	if, if it be	<i>nada-</i> stem of <i>bi</i> I
<i>čay</i>	time	<i>öber</i> oneself
<i>dura(n)</i>	desire, pleasure	<i>ög-</i> to give
<i>yurban</i>	three	<i>qola</i> far, distant
<i>yurbayula</i>	a group of three	<i>üčügen</i> little, small
<i>žüg</i>	direction, side	<i>üne</i> price, value

¹ *bars-i alamui*, lit. 'seeing a tiger ... , we kill ... ' (the subject 'we' is drawn from the context), and freely, 'when we see a tiger in the woods, we (habitually) kill the tiger'.

² *kemen*. Translate 'saying'. Its value here is that of closing quotation marks (equals Turkish *diye*).

Lesson Four

Contents. Adjectives and comparison of adjectives; adjectival suffixes; avoidance of ambiguity; formation of plurals; the verb; durative; preterite; coördinative gerund. Reading Selections: I. The Fool and the Sandalwood. II. The Ass in the Panther's Skin.

NB. Owing to the length of Lesson Four, two study periods are best devoted to it.

§ 21 a. **Adjectives.** There is no formal difference between adjectives and nouns. A noun placed before another noun functions as an attribute to the latter. Thus, *altan* means 'gold', but in the nominal group *altan ordú*, 'the golden horde', it is an attribute.

<i>ünen</i>	true, truth, truly
<i>gara</i>	black, the black, that which is black
<i>gara morin</i>	a black horse
<i>yeke</i>	big, large, greatly, greatness, size
<i>yeke eljige</i>	a large donkey
<i>yeke idebei.</i>	it ate a great deal; it ate much.

§ 21 b. **Comparison of Adjectives.** In compensation for the absence of comparison of adjectives as known in Western languages, the meaning of an adjective may be reinforced or underlined by words like *maši*, very, *ülemjí*, more, *bügüde*, every, or *qamuy*, all. The last two words require the genitive or ablative case.

<i>maši yeke</i>	very large, larger
<i>ülemjí yeke</i>	larger, greater
<i>ülemjí bayan</i>	richer
<i>qamuy-ača kičütü</i>	strongest (of all)
<i>qamuy-un degere</i>	highest (of all)

As in Turkic languages, certain adjectives may form an intensifying prefix from their initial syllable + *-b*, which imparts the meaning 'the highest degree of' to the adjective.

<i>sab sain</i>	the very best
<i>qab gara</i>	pitch black
<i>čab čayan</i>	snow white
<i>šib šine</i>	brand new

§ 22. **Adjectival Suffixes.** The derivative suffix *-tu/-tü* (alternate form *-tai/-tei*) means 'having, possessed of', and often has adjectival significance. *-n* generally is lost before this ending.

<i>morin</i>	horse
<i>moritu</i>	horse owner, a rider
<i>üne</i>	price, value
<i>üne-tü</i>	having value, valuable
<i>usun</i>	water
<i>usu-tu quduy</i>	a water-filled well

A faint trace of an old Mongolian formal distinction between masculine and feminine is displayed in this suffix. Older classical texts (usually from the 17th century) differentiate *-tu/-tü* for masculine and *-tai/-tei* for feminine. Later texts use both forms indiscriminately but with a decided preference for *-tu/-tü*.

In the modern language the suffix *-tai/-tei* develops into a new comitative case, displacing *-luya/-läge*.

Adjectives of color qualifying a feminine noun take the suffix *-γčin/ -gčin*.

<i>ölögčin</i>	female, female being
<i>ölögčin bars</i>	female tiger, tigress
<i>qara morin</i>	black stallion
<i>garayčin morin</i>	black mare
<i>čayayčin morin</i>	white mare

§ 23. **Avoidance of ambiguity.** Declensional endings are generally added only to the last word in a series. In cases where the first word could conceivably be construed as belonging to a series, the presence of an intercalated nominative particle such as *ber* will indicate the subject. Furthermore, adjectival function arising from juxtaposition of nouns may make possible two slightly different renderings of a phrase. However, the use of the reflexive forms of nouns prevents ambiguities such as that in English sentences like "He gave him his book".

<i>ayula oi-dur odbai.</i>	He went to the mountain and the woods, or, to the mountainous woods.
<i>oi ayulan-dur odbai.</i>	He went to the woods and the mountains, or, to the wooded mountains.
<i>bars miqa idemüi.</i>	He eats tiger('s) meat, or, A tiger eats meat.
<i>bars ber miqa idemüi.</i>	A tiger eats meat.
<i>bars ber miqa-yi idemüi.</i>	The tiger eats the meat.
<i>bars-un miqa-yi idemüi.</i>	He eats the meat of a tiger.
<i>köbegün ber eke-yi asayubai.</i>	The son asked his mother.
<i>köbegün eke-yi asayubai.</i>	He asked his son and mother (someone else's).
<i>köbegün eke-ben asayubai.</i>	He asked his (own) son and mother.
<i>köbegün-ü eke-yi asayubai.</i>	He asked the son's mother.

§ 24. **Formation of Plurals.** Plural formation in Mongolian is not such a vital topic as in some other languages, as the mere presence of a quantity word is sufficient indication of plurality. As a rule, the specific plural suffixes are resorted to only in cases of ambiguity. Thus they rarely occur after quantity words such as numerals. In most cases the

indication of the category suffices and the exact interpretation in terms of number is left to the reader.

<i>yurban köbegün</i>	three sons
<i>olan bars</i>	many tigers

The plural is formed by adding one of various suffixes, after which the regular case endings may be added. The suffixes most often used are the following.

a) *-nar / -ner* is a plural indicating a group of individuals, or a circle of similar people.

<i>aqa-nar</i>	the elder brothers (sons of one father)
<i>tengri-ner</i>	the gods (of a pantheon)

b) *-čud / -čüd* is a plural for human beings.

<i>mongyolčud</i>	the Mongols
<i>bayačud</i>	the children (as of one clan)

c) *-s* is of purely plural significance and may be used for all vowel stems.

<i>üge-s</i>	words
<i>tengri-s</i>	gods (in general)
<i>aqa-s</i>	elder brothers (in the sense of 'the older generation')

The *-i* of words in *-oi* or *-ai* drops before *-s*.

<i>noqai</i>	<i>noqas</i>	dogs
<i>moyai</i>	<i>moyas</i>	snakes

d) *-d* is used for vowel stems, or stems in *-l*, *-n*, *-r*. Stems in *-sun / -sün* drop this suffix entirely.

<i>gayan</i>	<i>qayad</i>	kings, qagans
<i>qan</i>	<i>qad</i>	minor princes
<i>noyan</i>	<i>noyad</i>	noblemen, princes
<i>tüšimel</i>	<i>tüšimed</i>	minister
<i>balyasun</i>	<i>balyad</i>	city

Stems in other consonants intercalate the vowel *-u- / -ü-* before the *-d*.

<i>čerig</i>	<i>čerig-ü-d</i>	soldiers
--------------	------------------	----------

e) The plural ending *-nuyud / -nügiüd* may be added to words as a strengthener.

<i>jayan-nuyud</i>	elephants, elephant herd
<i>olan-nuyud</i>	very many, all

Mongolian sometimes uses a double plural formation.

<i>lama-nar-ud</i>	lamas, priests
<i>bayadud</i>	children
<i>noyadud</i>	princes
<i>qayadud</i>	kings, qagans

The derivative forms in *-tu* / *-tü* and *-tai* / *-tei* form their plural in *-tan* / *-ten*.

<i>amin</i>	life
<i>amitu</i>	one alive, a being
<i>amitan</i>	living being(s)
<i>moritan</i>	horsemen

§ 25. The Verb. The Mongolian verb does not distinguish person, gender or number. The subject of a verb is to be seen from the subject of the sentence, or, if that remains unexpressed, from the context. The different verb forms are formed by means of suffixes. Some of those beginning with a consonant intercalate an *-u-* / *-ü-* after a final stem consonant. This is indicated in the following by *u* or *ü* in parentheses.

§ 26. Durative. The durative form, corresponding in many respects to the present tense of Western languages, is indicated by *-(u)mui* / *-(ü)müü* added to the stem. This form is general; but used concretely. It also occurs in the use of an historical present.

<i>abumui</i>	he takes
<i>idemüü</i>	he eats

Some older alternate forms still occur sporadically, chiefly that in *-m*, as *abum*, or *-nam*, as *bainam*, is.

§ 27. Preterite. The preterite in *-bai* / *-bei* (after *b* and *r* with intercalated *u*) is used to depict in a factual manner an event which is finished, or the occurrences in a narrative.

<i>ögbei</i>	he gave
<i>abubai</i>	he took
<i>idebei</i>	he ate

A preterite ending in *-ba* / *-be* is also found.

§ 28. The Coördinative Gerund. The form in *-(u)yad* / *-(ü)ged* may be termed a coördinative gerund, or a gerund of parallel action. When two actions on a par with each other are expressed in the same sentence, the first will occur in the *-yad* / *-ged* form, while the second will have a finite form such as *-mui* or *-bai* (which in its turn may again be replaced by a gerund etc.). It is best translated by two finite forms. The negation is *ülii*.

<i>abuyad</i>	taking, when he took
<i>ideged</i>	eating, when he ate
<i>gayan yurban köbegün-i ba- riyad, oi-dur odbai.</i>	Taking his three sons, the king went to the wood. OR: The king took his three sons and went to the wood.

Reading Selections

I. The Fool and the Sandalwood*

nigen teneg kümün ber altan-luya adali üne-tü goršiša neretü čandan modun-i oluyad, qudalduyan-u yaſar-a abču oduysan-dur¹ ken ber² ču ese abubai. tegünče nigen negüresün qudalduyči-luya qamtu qonoyad, tegün-ü negüresün-i ulus abuysan-i üjejü³ 'ene arya sain' kemen sanayad, 5 čandan-iyen tülejü⁴ negüresün bolyayad, maši üčügen üne-ber qudaldu-luya⁵.

II. The Ass in the Panther's Skin**

nigen arya-tu kümün ber eljigen-degen irbis-ün || arasun-i emiiskeged busud-un tariyan-a talbiysan-dur¹ ulus ber 'tariyan-dur irbis orojuqui²' kemejü³ ayuyad ese kögebei. tegün-eče ulam yeke ideküi-dür⁴ olan ulus 10 čuylayad qola-ača qarbuju alabasu⁵ tere inu arya-tu kümün-ii eljige ajuju⁶.

Vocabulary 4

<i>ab-</i> to take, to buy	<i>arya</i> plan, trick
<i>ajuyu</i> there was	<i>arya-tu</i> crafty
<i>ami(n)</i> life	<i>ayu-</i> to fear, dread
<i>amitan</i> being, creature	<i>baya</i> small
<i>amitu</i> one alive, a being	<i>bayačud</i> children
<i>arasu(n)</i> skin, hide	<i>baina(m)</i> is (durative of 'to be')

Selection I.

* From the commentary to the *Subhāṣitaratnanidhi* by Sa-skya paṇḍita (1182—1251), titled in Mongolian *saitur nomlaysan erdeni-yin sang subašidi kemekü šastir*, a xylograph (56 by 17 cm.), not dated, of 198 folios, in the Mongolian collection of The Royal Library, Copenhagen. Short title, and reference: *Subhāṣita* 5, fol. 4 v.

¹ *abču oduysan-dur*, 'when he took it, and went out to ...'.

² *ken ber*, Adding *ber* to *ken*, 'who', makes the indefinite pronoun, 'whoever'. *ču* is emphatic. Lit. 'whoever it may be did not buy it', i.e., no one at all bought it.

³ *ulus abuysan-i üjejü*, 'when he saw people buy ...'.

⁴ *tilejü*, translate as 'burning'.

⁵ *qudalduuya*, 'he sold (it)', is in the perfect tense.

Selection II.

** *Subhāṣita* 6, fol. 2 v.

¹ *talbiysan-dur*, 'when he sent out his ...'.

² *orojuqui*, translate as 'is loose'.

³ *kemejü*, translate as 'saying'.

⁴ *yeke ideküi-dür*, 'because it had eaten greatly'.

⁵ *garbuju alabasu*, 'shooting ... they killed (it)'.

⁶ *ajuyu*, translate as 'being'. 'It being the crafty man's ...' or freely, 'and it was only the crafty man's donkey'.

balyasun city, town
bol- to be
bolya- to make
busu other, different; not
bügüde all
čayan white
čandan sandalwood
čerig soldier
ču emphatic particle
čuyla- to assemble, gather
degere high, upper, above
eljige(n) ass, donkey
emüske- to dress (tr.)
ese no, not
goršiša a type of sandalwood
irbis panther
jayan elephant
köge- to hunt, rout out
kümün man
lama priest, lama
-luya perfect tense ending
maši very, more
moyai snake, serpent
mongyol Mongol, Mongolian
mori(n) horse
moritu rider, horseman
negüresün charcoal
nere name
neretü named, called
noqai dog
noyan prince, lord
ol- to find, acquire
ordu(n) camp, palace
oro- to go in, enter
ölögčin female being

qamtu (postposed, with comitative) together
qamuy all
qan minor prince, lord
qara black
qarbu- to shoot (with bow and arrow)
qono- to stay, dwell (overnight)
qudaldu- to sell
qudalduyan sale, trade
qudalduyči seller, merchant
quduy well
sain good, fine
sana- to think, recall
šine new
talbi- to put, place; to release, abandon
tariya(n) field, meadow
teneg foolish
tengri (or *tngri*), god, heaven
tere this
tegün- oblique stem of *tere*
tegünče then, thereupon (from ablative)
tüle- to burn
tüsimel minister, official
ulam gradually
ulus people, nation
usun water
usu-tu watery, water-filled
üge word, speech
ülemji more
üne price, value
üne-tü valuable
üne(n) truth

Lesson Five

Contents. Gerunds (in *-n*, *-ču/-ju*); verbal nouns (in *-qu/-kii*, *-yči* and *-ysan*); declension of verbal nouns. Reading Selection: III. The Timid Hares.

§ 29. **Gerunds.** Gerunds (also called **converbs**) are unvarying verbal forms, not declined or conjugated, which indicate ties between actions and various degrees of subordination.

a) The gerund of absolute subordination ends in *-(u)n/-ü(n)*.

abun *iden*

It indicates an action completely subordinate to the following form, which may be another gerund or a finite form. The negation is *ülü*.

iijen oduyad sayun büküi- 'looking, (they) went out; sitting, (they) were', i.e., they went out and looked, and while they were sitting there . . .

Its most frequent use is in the word *kemen*, 'saying', now reduced to the value of mere quotation marks.

b) The subordinate gerund ends in *-ču* / *-čii* after consonants (except *l*) and in *-ju* / *-jii* after vowels and *l*.

abču *idejii*

The action expressed by the subordinate gerund must logically occur before that in the form to which it is subordinate. It is consequently best translated into English by a separate clause. The negation is *ülü*.

gola-ača qarbuju alabasu When they killed it, by shooting from afar . . .
čandan-iyan tülejii negüresün After making charcoal, by burning
bolyayad . . . qudalduluya. his sandalwood, he sold it . . .

c) The coördinative gerund in *-yad* / *-ged* has been treated above (Lesson Four, § 28).

§ 30. **Verbal Nouns.** A verbal noun is a substantive derived from a verb. It may act as a verb with regard to what precedes it, but is inflected like any other noun. Several verbal nouns are frequently used as predicates and thus enter on a line with the finite verbal forms.

a) The infinitive (also called *future participle*), or *nomen abstractum*, is used in a purely abstract sense, or for an action not seen concretely. It denotes the concept of the action indicated by the verb. It ends in *-qu* / *-kii* or *-qui* / *-kii*.

<i>abqu</i>	the taking (Ger. das Nehmen), that which one takes
<i>idekii</i>	the eating (Ger. das Essen), that which one eats
<i>ta ayuqu kereg ügei.</i>	Your fearing (is) without reason.
<i>şal kemekii dayun</i>	a sound saying 'splash'

Furthermore, it is used as a finite form with future meaning.

či mayad ükükii. You will surely die.

It may take the negatives *ügei* or *ülü*.

There is an archaic plural form in *-qun* / *-kün*.

<i>aqun</i>	those who are, live
<i>bükün</i>	those who exist; everything

b) The **present participle**, or *nomen actoris*, ends in *-(u)γči* / *-(ü)gči*, and since it is concrete, denoting a real thing, it may have a plural, which is in *-d* (archaic plural in *-n*). The negation is *ülü*.

<i>abuγči</i>	he who is taking, the taking one
<i>idegči</i>	he who is eating, the eating one
<i>qudaldugči</i>	the seller, merchant
<i>šal kemegči yayun bui?</i>	What is that which says 'splash'?

c) The **preterite participle**, or *nomen concretum*, describes a concrete action or the concrete result of an action. It ends in *-(u)γsan* / *-(ü)gsen*. Its plural is in *-d* (before which *-n* disappears), *-(u)γsad* / *-(ü)gsed*. The negations are *ügei* or *ülü*.

<i>abuγsan</i>	he who has taken, that which has been taken
<i>idegsen</i>	he who has eaten, that which has been eaten
<i>abuγsad</i>	the taken things, those things one has taken
<i>qamiya iregsen bui?</i>	'Where is it having come?', i.e., Where did it come from?
<i>bi sonosuγsan bülige.</i>	I am one having heard (it); I am the one who heard it.
<i>qamuy-i daruγsan bayatur.</i>	The hero who has conquered everything.

§ 31. **Declension of Verbal Nouns.** Being nouns, these forms may have plurals (except for the abstract infinitive), and be declined according to their use in the sentence. Since person is not expressed in a form like *kemeküi-dür*, lit. 'in the saying', it may be drawn from the subject, 'he', 'in his saying', i.e., when he said.

a) **Genitive.**

<i>teimü nigenγajar-a ireküi-yin</i>	I am the one who heard a noise
<i>čimege-yi bi sonosuγsan büülige.</i>	come to such and such a place.
<i>jimis unaqu-yin dayun</i>	the noise of fruit falling

b) **Accusative.**

<i>dayun yarqu-yi taulai sono- suyad</i>	When the hares heard the sound coming out (resounding)
--	--

c) **Locative.** The literal meaning of 'in, in that' can often be translated by 'when'.

<i>ünege ber 'yayun bui' keme- küi-dür</i>	When the fox said 'What is that?'
<i>čandan-i abču oduγsan-dur</i>	When he went out, taking the sandalwood

d) **Ablative.** This may be translated by 'from, since, because of' and so on.

<i>kedün taulai aysan-ača</i>	From there being some hares, or, since there were some hares ...
<i>arsalan taulai goyar qamtu baiysan-ača</i>	Because of a lion's being together with a hare ...

e) **Instrumental.** This is most often used with the form in *-ysan*, which combines with the ending *-yar* (an alternate form of *-bar*) to yield *-ysayar* / *-gseger*. It may be translated 'while, by, owing to, what with' and so forth.

<i>maši olan kürüged ayun du-tayaysayar ...</i>	Owing to the coming of a great many who had become frigh- tened and fled ...
<i>kürkü-ber</i>	in order to arrive

f) **Comitative.**

<i>qudalduyči-luya bolyaqui-luya qamtuda</i>	with a merchant in addition to making ...
--	--

Reading Selection

III. The Timid Hares*

urida nigen nayur-un dergede kedün taulai aysan-ača usun-u köbege-deki¹ modun-u j̄imis nayur-tur unaqui-dur šal kemekü dayun yarqu-yi taulai sonosuyad ayuňu dutayayad ünegen-e učiraysan-dur ünege ber 'yayun bui' kemeküi-dür, taulai ber 'šal irebei' kemegsen-dür ünege basa du-5 tayabai². tere metü ulamjilan sonosuyad maši olan kürüged ayun dutayaysayar, nigen arsalan-dur kürčü ögülegsen-dür arsalan ber 'šal kemegči yayun bui, qamiya iregsen bui' kemeküi-dür, tedeger³ ber öber öberün⁴ ken-eče sonosuysan-iyen dam dam asayuysayar, taulai-dur tulqui-dur taulai ber 'teimü nigen yajar-a ireküi-yin čimege-yi bi 10 sonosuysan bülüge' kemeged bügüde-yi dayayulju, tere nayur-un jaqa-dur kürüged külüyeyü baitala⁵, nigen j̄imis unayad šal gejü dayun yaruyasan-dur, taulai ber 'ene bülüge' kemebei. tegün-e arsalan ber 'ene inu j̄imis unaqu-yin dayun bui-ja. ta ayuqu kereg ügei' kemejü bügüde-yi amu-yululuya⁶.

* *Subhāṣita* 5, fol. 5 r.

¹ *köbege-deki*, 'at the edge of'.

² This first sentence is not long by Mongolian standards. The student may compare his translation with that given in Lesson Six, § 32.

³ *tedeger*, or *tede*, is the nom. pl. of the demonstrative pronoun *tere*, this (gen. *tegün-ü*, etc.).

⁴ *öber öberün ken-eče*, 'from whom they themselves (had heard it)'.

⁵ *baitala*. Translate 'while they stood (and waited)'.

⁶ *amuyululuya*. The perfect tense in *-luya* is used to conclude a narrative.

Vocabulary 5

<i>a-</i> to be	<i>kür-</i> to come, to arrive
<i>amuyul-</i> to calm (trans.)	<i>mayad</i> surely, certainly
<i>arsalan</i> lion	<i>metü</i> postposition, like
<i>bai-</i> to be; to stand	<i>nayur</i> lake
<i>bi</i> I	<i>öber</i> self, oneself
<i>bü-</i> to be, to exist	<i>qamiya</i> where
<i>či</i> thou, you (2nd p. sg.)	<i>qamtuda</i> = <i>qamtu</i> postp., together
<i>čimege</i> sound, noise	<i>sayu-</i> to sit, dwell
<i>daya-</i> to follow	<i>sonos-</i> to hear
<i>dayayul-</i> to cause to follow after	<i>šal</i> 'splash' (onomatapoetic)
<i>dayu(n)</i> sound, noise	<i>ta</i> you (2nd p. pl.)
<i>dam</i> <i>dam</i> one after the other	<i>taulai</i> hare
<i>daru-</i> to press, conquer	<i>tedeger</i> these (pl. of <i>tere</i>)
<i>dergede</i> beside; towards; before	<i>tegün-</i> oblique of <i>tere</i>
<i>dutaya-</i> to flee	<i>tul-</i> to get to, to reach
<i>ge-</i> to say	<i>učira-</i> to meet
<i>-ja</i> indeed, to be sure	<i>ulamjilan</i> gradually
<i>jaqa</i> edge, shore	<i>una-</i> to fall
<i>jimis</i> fruit, berries	<i>urida</i> previously, once
<i>kedün</i> some, several	<i>ügei</i> postposition, without
<i>kereg</i> cause, matter, reason	<i>ükü-</i> to die
<i>köbege</i> edge, border	<i>üli</i> particle, no, not
<i>küliye-</i> to wait	<i>ünege(n)</i> fox

Lesson Six

Contents. Style; remaining finite forms (in *-luya*, *-juqui*, and *-yu*); remaining gerunds (reporting, purpose, condition, terminative). Reading Selection: IV. The Lion and the Hare.

§ 32. Style. Mongolian documents in the 17th century still retain a terse direct style of reporting, reflecting no doubt the oral style of narration. Towards the end of the 17th century, however, it became fashionable and elegant to extend sentences to great lengths by substituting gerunds for finite forms and otherwise prolonging the thought. In fact, the longer the sentence, the more literary was considered to be the style. An early text displaying this tendency is the Chronicle of Sayang Sečen (also called Sanang Sečen) dating from 1662. The new style arose under the influence of literary Tibetan. In English, of course, these involved constructions must be broken up into smaller parts, with generous use of clauses.

Sample sentence.

urida nigen nayur-un dergede
kedün taulai aysan-ača usun-
-u köbege-deki modun-u jimis
nayur-tur unaqui-dur šal ke-

Literal translation.

Once upon a time, owing to some hares living beside a lake, the hares, hearing a noise resound, saying 'splash', of fruit from a tree

*meküi dayun yarqu-yi taulai
sonosuyad ayuju dutayayad
ünegegen-e uciraysan-dur ünege
ber 'yayun bui' kemeküi-dur,
taulai ber 'şal irebei' kemeg-
sen-dür ünege basa dutayabai.*

at the water's edge falling into the lake, becoming frightened and fleeing, and having met a fox, and the fox having said, "What is it?", and the hares saying, "A noise came", the fox fled thereupon.

Literary translation

Once upon a time, there were some hares who lived beside a lake. Fruit from a tree at the water's edge fell into the lake. The hares, when they heard a sound saying 'splash' resound, became frightened and fled. They met a fox, who said, "What is it?" The hares said, "A noise came." The fox thereupon fled.

The following sentence is a good illustration of the use of the various subordinating gerunds¹.

*bi morin-i aqa-ača erin abču
degi-degen ögüged, tere inu
tegün-i nada-ača abču, bi
aryamji abura ger dotoro oro-
tala, degü ber ken-dür yayun-i
ču ögülel ügegүye mordoju
odbai.*

I went and got the horse from my elder brother and gave it to my younger brother, who took it from me and while I went into the tent to get a rope, younger brother, not saying anything to anyone, went riding off.

§ 33. Remaining Finite Forms.

a) **Perfect.** The perfect tense ends in *-(u)luya/-(-ü)lüge*.

<i>abuluya</i>	he has taken
<i>idelüge</i>	he has eaten

This states a fact of completed action, and the situation thus established. It is often found on the closing verb in a narration (*cf.* texts to date).

*Dharma-bala-yi qayan bolya-
luya.* They have made Dharma-bala
king.

b) **Verb in *-čuqui/-čüküi* (*-juqui/-jüküi* after vowels and *-l*).** This form gives objective statements about the general state of affairs at a given moment. It may not occur with the first person.

<i>abčuqui</i>	
<i>idejüküi</i>	
<i>tariyan-dur irbis orojuqui.</i>	A panther has got loose on the fields.
<i>tere tüsimel ese boljuqui.</i>	He did not become his minister.
<i>ireged üjeged deilejüküi.</i>	<i>Veni, vidi, vici.</i>

¹ From I. J. Schmidt, *Grammatik der mongolischen Sprache*, St. Petersburg, 1831, p. 65.

c) **Verb in *-(u)yu* / *-(ü)yü*.** This form is used in general statements which are valid irrespective of time.

<i>abuyu</i>	
<i>ideyü</i>	
<i>nigültü kilinča üiledbesü, ami-</i>	If living beings commit sinful
<i>tan tamu-dur unayu.</i>	acts, they fall into hell.

§ 34. Remaining Gerunds.

a) **Gerund of Reporting.** Verbs of saying, speaking, etc. (*verba declarandi*), have a special form to introduce direct speech. It ends in *-(u)run* / *-(ü)rün*.

<i>ögülerün</i>	(thus) saying
<i>asayurun</i>	inquiring (as follows)
<i>jarliy bolurun</i>	commanding, declaiming (of royal personages, 'saying')

b) **Gerund of Purpose.** Intention or purpose is expressed by the ending *-(u)ra* / *-(ü)re*, which may be translated by 'for, to, in order to'. The negation is *üllü*.

<i>abura</i>	
<i>idere</i>	
<i>oi ayula-yi yaigara</i>	in order to behold the woods and mountain
<i>žuljayan-iyan idere</i>	in order to eat her own young

c) **Conditional Gerund.** This form denotes an act which is a necessary condition (logical or temporal) of the following action coming into effect, and has the ending *-basu* / *-besü* (*-ubasu* etc. after *b* and *r*). It may be translated by a clause in 'if, when' (cf. the dual meaning of Ger. *wenn*). The negation is *ese*.

<i>abubasu</i>	
<i>idebesü</i>	
<i>qola-ača qarbuju alabasu</i>	When they killed it, by shooting from afar
<i>teimü busu bolbasu</i>	If it be otherwise (than) so

The modern language uses a form in *-bala* / *-bele*.

d) **Terminative Gerund.** This form indicates an action, which when finished permits the main action to begin. It ends in *-tala* / *-tele*, and may be translated by 'while, as soon as, as long as'. The negation is *üllü*.

<i>abtala</i>	
<i>idetele</i>	
<i>nayur-un jaqa-dur küliyejü</i>	While they stood waiting at the
<i>baitala</i>	edge of the lake
<i>kürtele</i>	going as far as; until

Reading Selection

IV. The Lion and the Hare*

nigen yajar-a arsalan taulai qoyer qamtu baiysan-ača, arsalan ber taulai-dur ürgüjji omoylaju doromjilan jobayaqui-dur taulai qaširan qorosqu sanaya töröjü yabuysan-ača¹ nigen yeke usutu gün quduy-i üjeged arsalan-dur ögülerün: 'abayai a, tanu yarun kemegsen büküni-i 5 bi külüyekü bolbaču², ende nigen amitan ber "üneger kücütei bolbasu nada-luya temečigtün³, teimü busu bolbasu minu boyol bui" kemejü bainam' kemegsen-dür, arsalan omoy || anu badaraju 'qamiya bainam? tegün-i nadur üjegül' kemegsen-dür taulai ber quduy-un dergede abačiyad 'egün-ü dotor a baina' kemegsen-e arsalan önggüjü üjeged, niyur-ıyan 10 aturiyulqu ba soyoya-ban irjailyaqu terigüten-i üiledküi-dür, usun-u dotor a mön teimü dürsü yaruysan-i amitan bolyan sanaju quduy-un dotor a qaraiyad üküsken-iyer, taulai ber noyalayči ügei bolju amurčiluya.

Vocabulary 6

<i>a</i> vocative particle	<i>jarliy</i> decree, order, edict
<i>abači-</i> to lead, conduct away	<i>jarliy bol-</i> to command, proclaim; of a royal figure, to say, speak
<i>abayai</i> master (address to superior), sire	<i>jobaya-</i> to torment
<i>amitan</i> being, creature	<i>jułjaya(n)</i> young, offspring
<i>amurči-</i> to live in peace and quiet	<i>kilinča</i> sin, fault
<i>aryamji</i> rope	<i>küčü(n)</i> strength
<i>aturiyul-</i> to wrinkle	<i>küčütei</i> strong
<i>ba</i> and	<i>kiliye-</i> to wait; to endure
<i>badara-</i> to flame up	<i>mordo-</i> to ride off, depart
<i>boyol</i> slave	<i>mön</i> deictic particle, just that one
<i>bögesü</i> if there be	<i>niyur</i> face
<i>busu</i> other, otherwise	<i>nigültü</i> sinful
<i>bükün</i> everything	<i>noyalayči</i> tyrant
<i>deile-</i> to surpass, conquer	<i>omoy</i> pride, arrogance
<i>doromjila-</i> to humiliate, insult	<i>omoyla-</i> to be proud
<i>dotor</i> interior, inner	<i>ögülel</i> word, statement
<i>dotor-a</i> in, inside	<i>önggüj-</i> to crane one's neck
<i>dürsü</i> form, shape	<i>qarai-</i> to spring, leap
<i>ese</i> no, not	<i>qašira-</i> to be bothered
<i>gün</i> deep	<i>qoros-</i> to become angry
<i>yaiga-</i> to regard with wonder	<i>sanaya</i> thought, memory
<i>yar-</i> to go out; to assume, take on	<i>soyoya</i> eyeteeth
<i>irjailya-</i> to bare teeth (at one another)	

* *Subhāṣita* 2, fol. 40 r.

¹ *yabuysan-ača*, freely, 'because he had got into an angry frame of mind'.

² *bükün-i bi külüyekü bolbaču*, 'although I am one who has endured everything'.

³ *nada-luya temečigtün*, 'let him contend with me'.

<i>tamu</i> hell	<i>ügegüye</i> not
<i>temeči-</i> to contend, quarrel	<i>üiled-</i> to do, perform
<i>terigü(n)</i> head, beginning	<i>üjegüil-</i> to cause to see, to show
<i>terigüten</i> those things at the beginning, the rest, <i>et cetera</i>	<i>üneger</i> indeed, truthfully
<i>törö-</i> to be born, to arise	<i>ürgüilji</i> incessant
	<i>yabu-</i> to travel, wander, go

Lesson Seven

Contents. Personal pronouns; reflexive pronouns; demonstrative pronouns; interrogative and indefinite pronouns; remaining verbal nouns (in -day, -ya, and -i); adversative gerund (in -baču); causative voice; mediopassive voice. Reading Selection: V. The Throne Robber. NB. Owing to the length of Lesson Seven, two study periods are best devoted to it.

§ 35. Personal Pronouns. The Mongolian personal pronouns have the same declensional endings as do regular nouns, the only difference being that there are some slightly different forms in the nominative, genitive and accusative for the 1st p. sg. & pl. and the 2nd p. sg.

Singular

Nom.	<i>bi</i> I	<i>či</i> you (thou)
Gen.	<i>minu</i>	<i>činu</i>
Acc.	<i>nama-yi</i>	<i>čima-yi</i>
Dat.-Loc.	<i>nadur</i>	<i>čimadur</i>
Ablat.	<i>nadača</i>	<i>čimača</i>
Instr.	<i>nada-bar</i>	<i>čima-bar</i>
Comit.	<i>nada-luya</i>	<i>čima-luya</i>

Plural

Nom.	<i>ba</i> we	<i>ta</i> you
Gen.	<i>manu</i>	<i>tanu</i>
Acc.	<i>mani</i>	<i>tani</i>
Dat.-Loc.	<i>mandur</i>	<i>tandur</i>
Ablat.	<i>manača</i>	<i>tanača</i>
Instr.	<i>maniyar</i>	<i>taniyar</i>
Comit.	<i>manluya</i>	<i>tanluya</i>

The plural of "I" is exclusive (*i.e.*, does not include the person addressed), because it originally meant 'I and the ones about me'. The inclusive plural (you + I = we) is *bide* (gen. *biden-ü*, etc.).

Verbal forms do not necessarily use accompanying personal pronouns, this information being derived from the context.

The genitives of the personal pronouns, *minu*, *činu*, *manu*, *bidenü* and *tanu*, correspond to the pronominal adjectives 'my, your, our' in English.

minu boyol the slave of me, my slave

To express 'mine, yours, ours' etc., the suffix *-qai* / *-kei*, 'the one pertaining to', is used. It also occurs with some other pronouns.

činükei yours, that pertaining to you,
"das deinige"

§ 36. **Reflexive Pronouns.** The reflexive pronoun may be expressed by forms of the word *öber* (*öger*), self. This pronoun may occur with all three persons, and may be the nominative subject of a clause.

Nom.	<i>öber(-iyen)</i>
Gen.	<i>öber-ün</i>
Acc.	<i>öber-iyen</i>
Dat.-Loc.	<i>öber-tegen</i>

A circumlocution, *beye minu*, my body, myself, is also used in the first person.

§ 37. **Demonstrative Pronouns.** The pronoun of the third person is not generally expressed, for which reason these have now largely disappeared. The only forms remaining of **i*, he, are *inu*, and (rarely) *imayi* and *imadur*. From **a*, they, the form *anu* remains.

The demonstratives *ene*, this, and *tere*, that, may serve as substitute for a pronoun of the third person.

Singular

Nom.	<i>ene</i> this	<i>tere</i> that
Gen.	<i>egün-ü</i>	<i>tegün-ü</i>
Acc.	<i>egün-i</i>	<i>tegün-i</i>
Dat.-Loc.	<i>egün-dür</i>	<i>tegün-dür</i>
Ablat.	<i>egün-eče</i>	<i>tegün-eče</i>
Instr.	<i>egün-iyer</i>	<i>tegün-iyer</i>
Comit.	<i>egün-lüge</i>	<i>tegün-lüge</i>

Plural

Nom.	<i>ede</i> these	<i>tede</i> those
Gen.	<i>eden-ü</i>	<i>teden-ü</i>
Acc.	<i>eden-i</i>	<i>teden-i</i>
Dat.-Loc.	<i>eden-dür</i>	<i>teden-dür</i>
Ablat.	<i>eden-eče</i>	<i>teden-eče</i>
Instr.	<i>eden-iyer</i>	<i>teden-iyer</i>
Comit.	<i>eden-lüge</i>	<i>teden-lüge</i>

The forms *ede* and *tede* have the alternate, more emphatic forms *edeger* and *tedeger* (from *ede* + *ber*, *tede* + *ber*)¹, gen. *edeger-ün*, *tedeger-ün*. The words *eimü* and *teimü*, such, such a, are declined as in the table above (gen. *eimü-yin*, *teimü-yin*).

¹ The alternation of *g/b*, which can also be observed elsewhere, is due to a confusion of two originally distinct spirants, which both disappeared at an early stage of the history of the Mongolian language, and which consequently appear in the written language now as *b*, now as *g*.

<i>öber</i> ,	<i>öger</i>	self
<i>debel</i> ,	<i>degel</i>	cloak
<i>-bar</i> ,	<i>-gar</i>	instrumental case

§ 38. Indefinite and Interrogative Pronouns.

These pronouns are indefinite in dependent clauses and interrogative in main clauses: *ken irebesü* 'if somebody comes', *ken irelüge* 'Who came?' In case of ambiguity *ba* or *ber* is added to characterize a pronoun as indefinite: *ken ber iremüi* 'Someone is coming'.

<i>ken</i> , pl. <i>ked</i>	who
<i>yayun</i>	what
<i>ali</i>	which (out of a limited number)
<i>yambar</i>	what kind
<i>kedüün</i>	how many; several
<i>kejiye</i>	when
<i>gamiya</i>	where
<i>ker</i>	how
<i>ker be</i>	if
<i>ali . . . ali</i>	either . . . or

§ 39. Remaining Verbal Nouns.

a) The **iterative noun** is a form expressing iterative or repeating action, and may also denote frequentative or customary action. It ends in *-(u)day* / *-(ü)deg*. It is one of the grammatical forms that grows more frequent in recent MSS. Its negative is *ügei*.

<i>abuday</i>	frequent or habitual taking, he who repeatedly takes
<i>idedeg</i>	frequent or habitual eating, he who repeatedly eats
<i>baiday</i>	ordinary, usual

b) The **continuative noun** denotes an action which is always or continuously done. It ends in *-ya* / *-ge*, and after *-i*, in *-ya* / *-ye*.

<i>abuya</i>	he who always takes
<i>idege</i>	he who always eats
<i>sanaya</i>	that which is always thought, a memory
<i>tariya</i>	that which is cultivated, a field

The negative used is *ügei*.

c) **Noun in *-l***. This form sees action not taken in any particular way. It ends in *-(u)l* / *-(ü)l*.

<i>abul</i>	a taking
<i>irel</i>	a going
<i>ayul</i>	fright
<i>sanal</i>	thought, memory
<i>töröl</i>	birth
<i>inayşı irel ügei</i>	without coming over here

The negative is *ügei*, and the form is often used with the negative. This form may also take a direct object.

ači-yi sanal ügegüi having no memory of good deeds

§ 40. Adversative Gerund. This form has the meaning 'although, though, in spite of' and ends in *-bačü* / *-bečü*. It derives from the preterite *-ba(i)* + *čü*, an emphatic particle. The negation is *ese*.

<i>bolbaču</i>	although he is one who
<i>kemebečü</i>	even though he said

§ 41. Causative Voice. The meanings of to cause an action to be performed, to have an action done, to see that someone does an action, or to leave it to another to perform an action are expressed in Mongolian by the causative voice of the verb. This is formed with the suffixes *-ya-* / *-ge-* (after *b*, *d* and *s*: *-qa-* / *-ke-* and after *i*: *-ya-* / *-ye-*) and *-yul-* / *-gül-* (chiefly after vowels). With verb stems in *-yu-* haplology produced forms like (preclassical) *sayul-* 'to set' from *sayu-* 'to sit', which were then reinforced by the normal suffix *-ya-*: *sayulya-*. This suffix *-lyा-* / *-lge-* has now been extended to many vowel stems.

<i>üje-</i>	to see
<i>üjegül-</i>	to make see, to show
<i>ide-</i>	to eat
<i>idegül-</i>	to give to eat, to feed
<i>sayu-</i>	to sit
<i>sayulya-</i>	to seat, to appoint
<i>bol-</i>	to be, to become
<i>bolya-</i>	to cause to be, to make
<i>buča-</i>	to turn back, return (intr.)
<i>bučaya-</i>	to make turn back, return (tr.)
<i>emüs-</i>	to dress (intr.)
<i>emüske-</i>	to clothe, dress (tr.)
<i>bos-</i>	to rise
<i>bosqa-</i>	to raise
<i>joki-</i>	to be suitable, fit in
<i>jokiya-</i>	to compose, create, fashion
<i>bayu-</i>	to descend, to camp
<i>bayulya-</i>	to cause to descend, to settle in a camp (tr.)

§ 42. Medio-Passive Voice. The passive of Western languages is the mere opposite of the transitive-intransitive dichotomy of the active voice. The Mongolian medio-passive, however, is not in opposition to the active voice, but another function of it, and, in that the action reflects on the subject, middle as well. The passive is, in effect, construed as a medial causative. The endings are *-yda-* / *-gde-* after vowels and *-da-* / *-de-* after consonants. After *b*, *d*, *g* and *s*, the ending is *-ta-* / *-te-*.

<i>ab-</i>	to take
<i>abta-</i>	to be taken
<i>ide-</i>	to eat
<i>idegül-</i>	to give to eat
<i>idegde-</i>	to give (one's self to someone) to eat, to be eaten
<i>bari-</i>	to seize, take
<i>baryul-</i>	to cause to take, to hand over
<i>baryda-</i>	to cause (somebody else) to take (the speaker), to be taken

Agency with the passive is expressed by the dative case.

<i>qayan bars-tur miqa idegülbei</i>	The king let the tiger eat meat
<i>qayan bars-tur idegdebei</i>	The king let the tiger eat him: the king was eaten by the tiger

Reading Selection

V. The Throne Robber*

dumda oron-u nigen qayan ber Ruto neretü nigen jiyanuči kümün-i
 tüsimel bolyan debşigülgüsen-iyer tere mayu kümün küçütü boluyad
 ači-yi sanal ügegüi qayan-i goroyan, qayan-u köbegün Dharma-bala
 kiked Bala neretü qoyer-i kögejü orkiyad, öber-iyen qayan-u şiregen-e
 5 sayuju, uridaki qayan-u tüsimel Şinti-bikrahi neretü-dür 'cima-yi buu
 alasuyai¹, minu tüsimel bol² kemegsen-e tere tüsimel ese boljuqui.
 tegün-e tere tüsimel-i bariju nigen gün quduy-un dotor aroyuluyad
 edür-ün nişeged³ emkü yulir ba nigen uyuči || usun-iyar jilmegüljü
 yurban sara boluysan-u qoina yaryaju irebesü mašida ečiged şira iisün
 10 inu segsejü tamir yekede doroidaysan ajuyu⁴. tegün-e 'edüge minu
 tüsimel bol' kemebečü ese boluysan-dur, tere mayu qayan ögülerün 'ene
 sain uqayatai tula alabasu qairan bainam⁵; daisun tula egün-i sayulyaju
 ülü bolqu; kişayar-tur čülejü kögegtün⁶ kemejü kögelgebei.
 tendeče tere tüsimel ber uridaki qayan-u qoyer köbegün-i erigseger
 15 yabuju, nigen yaşar-a olan keüked dotor baiqu-yi oluyad tejiyejü
 üçügen ösügsen⁷ čay-tur nigen şirege jasaju Dharma-bala-yi sayulyayad,
 tüsimel öber-iyen ölüji oroşiyulqu terigüten sain beleg jokiyabai⁸.

* *Subhāṣita* 2, fol. 26 v., ff.

¹ *čima-yi buu alasuyai*, lit., don't let me have to kill you, i.e., I shall not kill you.

² *bol*, the pure stem serves as imperative of the 2nd p. sg., 'be, become'.

³ *edür-ün nişeged*, 'once a day'.

⁴ *ajuyu*, translate 'being, was (were)'.

⁵ *qairan bainam*, 'that would be a pity'.

⁶ *kögegtün*, 'drive him away'.

⁷ *üçügen ösügsen*, 'grown to young manhood'.

⁸ *terigüten sain beleg jokiyabai*, 'he bestowed all manner of good gifts and similar things'.

tegüneče *ulam-iyar* albatu *ulus-i* *baya* *saya* *olju* čögeken čerig beledüged, tedegerün unulya-dur imayta eme jayan-i čuylayulju bajayabai.
 20 tegüneče *jiyasuci* *qayan-dur* čeriglejii oduysan-dur tere *qayan* olan čerig abču mordoju ireged, || olan yeke jayan-nuyud-i talbiqui-dur inadu Dharmabala-yin čerig ber eme jayan-nuyud-i uy tuyulju talbibai. tedeger yeke jayan-nuyud ber eme jayan-nuyud-i iijeged inayši irel ügei gedergü bučaju öber-ün čerig-iyen tobray bolyaqi-luya qamtuda Dharmabala-yin 25 čerig ber⁹ *jiyasuci*-yin čerig-i kögeged mašida doridayulju törö-yi inu buliyayad Dharmabala-yi širegen-e sayulyaju *qayan* bolyaluya.

Vocabulary 7

ači good deed, benefaction
albatu subject, inferior
ali which (of several), where,
 what
ba and; we
baya *saya* little by little
baiday usual, ordinary
bajaya- to prepare, arrange
beled- to prepare, set up
beleg gift, present
beye body, self
bide we (inclusive)
buliya- to take possession of
buča- to turn back
buu prohibitive particle
čerig soldier; army; war
čerigle- to wage war
či thou, you
čima- oblique stem of *či*
čögeken some few
čuylayul- to collect, assemble
čüle- to banish
daisun enemy
debšigül- to appoint; promote
doroida- to be weakened
doridayul- to vanquish
dumda middle, center
 dumda oron middle land, i. e.,
 India; China
eče- to grow thin, emaciate
edüge now
edür day

egün- oblique stem of *ene*
emkü mouthful, morsel, bit
eri- to seek, request
gedergü back, backwards
yarya- to take out, bring out
yulir meal, ground grain
idegde- to be eaten
idegül- to feed, give to eat
imayta exclusive, sole
inadu existing, on this side
inayši hither, to this side
jayan elephant (pl. -*nyud*)
jasa- to set up, fix
jiyasu(n) fish
jiyasuci fisherman
jiłmegül- to punish
jokiya- to make, fashion
 beleg *jokiya-* to give gifts
kejije once, when
ker how
keükən child (pl. -*d*)
ki- to make, construct
 kiged and
kijayar border, edge, shore
köge- to turn out, hunt down
kögelge- to have driven away
mayu bad, evil, poor
manu- oblique stem of *ba*
mašida very, extremely
minu- oblique stem of *bi*
mordo- to set out, travel
nadur, namayi see *bi*

⁹ *inayši irel ügei* . . ., 'Without coming over here (to our battle lines), they turned back, and what with (the elephants) having trampled their own soldiers into the dust, the army of Dharmabala routed . . .'

nijeged one at a time
orki- to cast, break, loose (perfectivizing auxiliary)
oroyul- to place in, have enter
oron place; opportunity
orošiyul- to establish, bring about, introduce
öber-iyen oneself
öljei fortune, happiness
ös- to grow up
qaira(n) love, sympathy, pity
qamtuda with, together with (postpositional), simultaneous
qoina after, since (postp.)
qoroya- to kill
sayulya- to seat, appoint
sanal remembrance, memory, thought
sara(n) moon, month
segsei- to be dishevelled
šira yellow

širege(n) table, throne
talbi- to put, place, arrange
tamir power, force
tanu- oblique stem of *ta*
tegün-e in this = then
tejiye- to rear, bring up
tende-eče from there, thereupon
tobray dust, ground
törö kingdom, law
töröl birth
uytuyul- to meet, send to meet
uyuči swallow, gulp
unulya riding animal
ugaya(n) reason, intellect
ugayatai intelligent
ügegüi not existing
üjegül- to show
ülü no, not
üsiün hair
yambar which, wath sort
yekede greatly to a high degree

Lesson Eight

Contents. Reciprocal voice; particles (negative, interrogative, prohibitive, vocative); postpositions; numerals (cardinal, ordinal, collective). Reading Selection: VI. The Hungry Tigress (Part One).

§ 43. Reciprocal Voice. The reciprocal voice denotes action performed by several persons in cooperation, either working against one another or for each other. Its suffixes are *-ldu-* / *-ldii-* and *-lča-* / *-lče-*.

<i>keme-</i>	to say
<i>kemeldü-</i>	to say as with one voice
<i>asayu-</i>	to ask
<i>asayulča-</i>	to ask each other

There is however a distinct tendency to use *-ldu-* about reciprocal relations and *-lča-* about joint actions:

<i>bari-</i>	to take, to seize
<i>barildu-</i>	to seize each other, to wrestle
<i>ide-</i>	to eat
<i>idelče-</i>	to eat something together
<i>yabu-</i>	to wander, to travel
<i>yabulča-</i>	to journey together (as a family)
<i>alaldu-</i>	to fight one another (not a common enemy)
<i>qudaldu-</i>	to trade, to buy and sell

§ 44. Particles.

a) **Negative.** Negation is expressed in Mongolian by the use of the particles *ese*, *ülü*, which occur before the verb, or by the nouns *busu*, *ügei*, which occur after a noun or verbal noun.

<i>ese boljuqui</i>	he did not become
<i>ese abubai.</i>	He did not buy it.
<i>irekü ügei.</i>	He will not come.

Both particles occur with all non-nominal finite forms except the imperatives etc. The particle *ese* must be used with certain gerunds and verbal nouns and *ülü* with other forms. *ügei* has the meaning of 'non-existence'. *busu* really means 'other, different' and still retains that meaning when it precedes the element modified.

<i>busu morin</i>	another horse
<i>morin busu</i>	different from a horse.
<i>morin ügei</i>	without a horse

b) The prohibitive particle is *buu*, do not. It serves to negate imperatives.

<i>čima-yi buu alasuyai.</i>	Don't let me have to kill you; I shall not kill you.
------------------------------	---

c) The interrogative particle is *u* or *uu* (after a vowel, *yu*).

<i>yeke qayan-u ene mön u?</i>	Is this here the great king's?
--------------------------------	--------------------------------

d) **Vocative particles.** In addressing or calling to a person (especially of higher position), the particles *ai* and *a* are often used. *ai* occurs before the noun, and *a* after it.

<i>ai qoyar aqa minu</i>	Oh, my two elder brothers!
<i>abayai a</i>	Oh, master!

§ 45. Postpositions. Prepositions as such are unknown in Mongolian. Instead, the language possesses a number of postpositions, mostly of nominal origin, which occur after the word with which they form a phrase.

<i>qudalduyči-luya qamtu</i>	together with a merchant
<i>tere metü</i>	like this, in this manner
<i>ene sain tula</i>	because he (is) good
<i>yurban sara qoina</i>	after three months
<i>minu tula</i>	on account of me

The negative *ügei* occurs in a postposed position. Some other words also occur after the nouns with which they are associated in meaning, and are mostly in the dative-locative case.

<i>noyalayči ügei</i>	without a tyrant
<i>kereg ügei</i>	without cause, there is no reason
<i>minu morin ügei-yin tula</i>	because I have no horse
<i>bars-un emüne</i>	in front of the tiger
<i>oi-yin dotor-a</i>	in the forest
<i>deger-e</i>	above, over

§ 46. Numerals.

a) The cardinal numerals are as follows.

1. <i>nigen</i>	10. <i>arban</i>
2. <i>qoyar</i>	20. <i>qorin</i>
3. <i>yurban</i>	30. <i>yucin</i>
4. <i>dörben</i>	40. <i>döčin</i>
5. <i>tabun</i>	50. <i>tabin</i>
6. <i>jiryuyan</i>	60. <i>jiran</i>
7. <i>doloyan</i>	70. <i>dalan</i>
8. <i>naiman</i>	80. <i>nayan</i>
9. <i>yisiün</i>	90. <i>yeren</i>
	100. <i>jayun</i>
	1,000. <i>mingyan</i>
	10,000. <i>tümen</i>

b) The ordinal numerals are formed with the suffix *-duyar/-diüger*, e.g., *naimaduyar*, eighth. The word *terigün*, 'head, beginning' also occurs in the meaning of 'first', as does *angqaduyar* (from *anggan*, 'beginning'). The word *kedüün*, 'how many', has a form *kediidiüger*, 'what number, how many?'. A few numbers have slightly irregular forms in the ordinal series.

<i>qoyaduyar</i>	second
<i>yutayar</i>	third
<i>dötöger</i>	fourth
<i>tabtayar, tabudayar</i>	fifth

c) Collective numerals, meaning 'a group of two, three' etc., may be formed with the suffix *-yula/-güle*.

<i>goyayula</i>	the two of them
<i>yurbayula</i>	the three of them
<i>dörbegüle</i>	the four of them
<i>olayula</i>	many at a time

To express 'so many at a time' the ending *-yad/-ged* is used, i.e., *nijeged*, one at a time, *yurbayad*, three at a time. They are plurals in *-d*, starting from *jiryuyad* and *doloyad*, which latter forms have then influenced the rest of the numerals. To express the number of times, the suffix *-ta/-te* is used: *nigente*, once, *qoyarta*, twice, *yurbanta*, thrice, etc.

Reading Selection

VI. The Hungry Tigress (Part One)

The text is transcribed after I. J. Schmidt, *Grammatik der mongolischen Sprache*, St. Petersburg, 1831, pp. 131—134. Some variant readings are added from the xylograph in the Copenhagen collection of the *ülicher-ün dalai*, fol. 13v1 to 15v9 (Peking, 1714).

Words in parentheses occur in the Schmidt text, but not in the xylograph, and words in brackets occur in the xylograph but not in Schmidt's

text. The sign / divides the variant readings, first Schmidt, then the xylograph. Quotation marks and punctuation have been added for sake of clarity.

If the student desires to begin the reading of Mongolian script now, let him turn directly to the section in this book on the Mongolian script.

After study of this section, he may then begin the story in the native script, using the transcription below as a guide and check.

To aid in ready reference, the sign || denotes the division of lines in the script section.

erte toya tomši ügei¹ nögčigsen galab-un urida anu, ene čambudvib-tur
 Yeke Terge² neretü qayan bülige. tere qayan-dur qariya-||-tu mingyan
 toyatan (üčügüken / üčügen) qad buyu, yurban köbegün buyu; yeke
 köbegün anu Maha-Nada neretü buyu, dumdatu köbegün anu Maha-||
 5 -Diba nere-tü buyu, odgan köbegün anu Maha-Saduwa neretü (bolai /
 buyu). tere odgan köbegün anu ücügen-eče asaraqu nigülesküi || sedkiltü
 boluyad, qamuy bügüde-yi yayča köbegün-dür adali sedkimüi³.
 tere čay-tur tere qayan anu noyad tüsimed qatud || selte-ber oi ayula-yi
 10 yaqara üjen oduyad sayun büküi-dür, yurban köbegün ber oi-yin
 dotorayaqara oduysan-dur, || nigen bars žuljayanalaju maši ölösün
 umdayasču žuljayan-iyan idere kürküi⁴ üjejü, tedüi odgan köbegün
 anu qoyar aqa-||-nar-tur-iyan ögülerün: 'ai qoyar aqa minu, ene ölögčin
 bars anu öl ügei boluysan-iyar žuljayan-iyan idemüi', kemen || ögülegsen-
 15 -dür, qoyar aqa (inu/anu) ögülerün 'ene bars maši ölösügsen-iyer
 mayad žuljayan-iyan idemüi-ja', kemen ögülegsen-||-dür, basa odgan
 köbegün anu qoyar aqa-dayan ögülerün 'ene bars-un ideši yayun (bui
 kemen)' asayuysan-dur, qoyar aqa-||-nar anu ögülerün, 'aliba šine
 20 alaysan noitan miqa čisun bögesü⁵, bars-un ideši buyu-ja', kemen
 ögülegsen-dür, basa odgan || köbegün ögülerün, 'ken ber öber-ün miqa
 čisun-iyar egiün-ü amin-i aburan čidamui?⁶ kemen asayuysan-dur,
 qoyar aqa anu ögüler-||-ün 'teimü maši berke üiles-iyer egiün-ü amin-i
 (aburaqu / aburaysan) ken čidamui?' kemen ögülebesü, tedüi odgan
 köbegün inu ein kemen sedkimüi, || 'bi öni orčilang-dur orčiju⁷, amin
 25 beyeben toya tomši ügei qoor qomsa bolyaluya⁸; jarim-dur inu tačiyangui

¹ toya tomši ügei, 'amount without number', i.e., countless. The entire phrase reads 'Once upon a time, countless past ages ago ...'.

² 'yeke terge' renders the Sanskrit name Mahā-ratha. The other names in the next sentence are Mahā-nada, Mahā-deva and Mahā-sattva.

³ qamuy ... sedkimüi, 'considered everything and everyone like (he would) an only son'.

⁴ idere kürküi, 'on the point of eating'.

⁵ bögesü, 'what there may be', i.e., any.

⁶ ken ber ... čidamui? 'Can anyone ...?'

⁷ bi öni ... orčiju. 'I, turning in long turnings', refers to the Buddhistic concept of the wheel of life. Translate 'I have been revolving on the wheel of life for a long time'.

⁸ amin ... bolyaluya, 'I have performed countless evils of the living body.'

25 *tula*, || *jarim-dur anu urin(-u) tula*, *jarim-dur anu munggay-un tulada*,
*qabiya tusa ügei bolyaysan buyu-ja⁹. *nom-un tulada öglige* || *ögkü*
oron-luya [ese] *učiraju bülüge*¹⁰. *edüge qabiya tusa bolyaqy-un tulada*
*beyeben egün-dür ögsügei*¹¹ *kemen sedkiju bürün*, || *tedüi yurbayula*
qariju irekii jayura, *odqan köbegün anu qoyar aqa-dayan ein kemen*
30 *ögülerün*, *ta qoyayula uridqan-a* || *yabutuyai*¹².*

Vocabulary 8*

<i>abura-</i> to save, rescue	<i>mön</i> deictic particle, just that one
<i>ai</i> vocative particle, Oh!	<i>munggay</i> ignorance [there]
<i>alaldu-</i> to kill, fight one another	<i>nigüles-</i> to commiserate, be merciful, sympathize
<i>ali-ba</i> every, any	<i>nijeged</i> one at a time
<i>ami(n)</i> life, spirit, soul	<i>noitan</i> fresh, moist
<i>angqa(n)</i> beginning	<i>nom</i> belief, doctrine, religion, <i>nögči-</i> to pass (of time) [dharma]
<i>asara-</i> to commiserate, sympathize	<i>orči-</i> to turn
<i>barildu-</i> to wrestle	<i>orcilang</i> revolution, rebirth cycle
<i>berke</i> hard, strong, difficult	<i>ögliche</i> alms, charity
<i>bolai</i> = <i>buyu</i>	<i>öl</i> food
<i>čambudvib</i> world, Indian continent	<i>ölögčin</i> female animal
<i>cida-</i> to be able; can	<i>ölös-</i> to be hungry
<i>dalai</i> sea	<i>öni</i> long
<i>degere</i> above, over	<i>qabiya</i> benefit, use, profit
<i>ein</i> such, so, in this manner	<i>qamuy</i> all, everything
<i>emiine</i> in front of	<i>qari-</i> to return
<i>erte</i> once, once upon a time	<i>qariya</i> subject
<i>galab</i> eon, age	<i>qariyatū</i> subordinate, vassal
<i>yayča</i> only, sole, alone	<i>qomsa</i> little, lowly
<i>yaiga-</i> to behold, admire, consider	<i>goor</i> evil, deceit
with wonder	<i>goor gomsa</i> harm, damage
<i>idelče-</i> to eat together	<i>sedki-</i> to think
<i>ideši</i> food, meals	<i>sedkil</i> thought
<i>jayura</i> while, during	<i>sedkiltü</i> disposed
<i>jarim</i> some	<i>selte</i> party, company; together with
<i>žuljaya-la-</i> to give birth to	<i>šine</i> new
<i>žuljayan</i> young, offspring	<i>tačiya-</i> to desire, love
<i>mayad</i> certain(ly)	
<i>mingyan</i> thousand	

⁹ *qabiya tusa ... buyu-ja*, 'have indeed become (persons) without profit or use'.

¹⁰ *ögkü ... bülüge*, 'I have met with (no) opportunity to give ...'.

¹¹ *ögsügei*, 'let me give, I am going to give'.

¹² *yabutuyai*, imperative, 'do (you two) go on (a little ahead)'.

* To conserve space, the cardinal and other numbers in the lesson text are not entered in the vocabulary, but will all be found in the Glossary.

<i>tačiyangyu</i>	desire, love, lust	<i>tusa</i>	usefulness, utility
<i>tedüi</i>	immediately, thereupon	<i>umdayas-</i>	to be thirsty
<i>terge</i>	wagon, chariot	<i>uridgan</i>	a little ahead, in front of
<i>toya</i>	number, amount	<i>urin</i>	anger
<i>toyatan</i>	numbered	<i>ičügen</i>	little, small; youth, young
<i>tomši</i> (now obsolete), number		<i>ičügükən</i>	minor, subordinate
<i>tomši iägei</i>	countless	<i>iile</i>	deed, action, matter
<i>tula, tulada</i>	postp., on account of,	<i>iliger</i>	story, tale
	in order to, for the sake of	<i>yabulča-</i>	to journey together

Lesson Nine

Contents. Imperatives; use of the accusative; the verb 'to be'; adverbs & conjunctions. Reading Selection: VI. The Hungry Tigress (Part Two).

§ 47. Imperatives.

a) The normal imperative of the 2nd p. is expressed by the pure stem.

<i>ab</i>	take
<i>ide</i>	eat
<i>minu tūšimel bol.</i>	Be my minister!

The polite form has the ending *-(u)ytun / -(ü)gtün* (archaic *-dqun / -dkün*).

<i>abuytun</i>	take
<i>idegtün</i>	eat
<i>kögegtün</i>	Drive (him) away!

b) The intentional imperative is used in the 1st and 2nd persons, and ends in *-suyai / -sügei* (archaic texts have *-su / -si*).

<i>absuyai</i>	I am going to take, let me take
<i>idesügei</i>	I am going to eat, let me eat
<i>ögsügei</i>	I am going to give, let me give.

c) The voluntative imperative, which may have cohortative overtones, is used in the 1st and 3rd persons, and ends in *-(u)ya / -(ü)ye*.

<i>abuya</i>	let me (him) take
<i>ideye</i>	let me (him) eat.

d) The optative imperative expresses the desire that something may happen, and occurs in the 2nd and 3rd persons. It ends in *-tuyai / -tiägei*.

<i>abtuyai</i>	grant that he may take
<i>idetügei</i>	grant that he may eat
<i>uridqan-a yabutuyai.</i>	Go on to a spot ahead.

An archaic form in *-yasai / -gesei* may also be met.

e) The **timetive imperative** expresses apprehension. It ends in *-(u)yuʃai/-(ii)gүүʃei*.

<i>abuyuʃai</i>	What if he takes
<i>idegүүʃei</i>	What if he eats.

f) The **passive imperative**. An imperative of impersonal nature may be expressed by a form in *-(u)ydaqu(i) /-(ii)gdekiü(i)*, originally the passive infinitive. It is best translated by an ordinary imperative, rather than by a 'there shall be . . .' phrase.

<i>abuydaqui</i>	Please take! (replaces <i>abtaqui</i>)
<i>idegdekiü</i>	Please eat!
<i>ta ülüi jobaydaqui.</i>	Do not grieve (lit. there shall not be grieving, or 'it is not to be grieved')
<i>tegүүn-i bariydaqui</i>	Seize it!

§ 48. **Use of the Accusative.** At the beginning of a sentence or clause, an accusative may be used to indicate that the word is not subject to the final verb but to the closest verb.

čima-yi kürüged sača tedeger As soon as you have come, they
bügüde bosču iremüi. will all rise and come (at you).

If instead of *čima-yi*, the nominative *či* were used, the meaning would be reversed, as *či . . . iremüi* can only mean 'you come (at them)'.

nama-yi ireküi čay-tur at the time of my coming

A use of *bi* would be understood to refer to some verb yet to come.

§ 49. **The Verb 'To Be'.** The verb 'to be' in Mongolian, as in many other languages, displays a variety of stems. Their use can be delineated as follows.

a) The stem *a-* occurs in the durative form *amui*, he is; the gerund of absolute subordination *an*, being; the gerund of purpose *ara*, in order to be; the coordinative gerund *ayad*, the terminative gerund *atala*, and the preterite participle *aysan*. The form *ajuyu* is distinctly *sui generis*, but may be said to correspond to a form in *-juqui*.

b) The stem *bö-/bü-*. The stem *bü-* occurs in *büliüge*, he has been, *bükü(i)*, to be, and *bürün*, being, forms in which an *ii* occurs in the second syllable, while the stem *bö-* occurs only in the forms *böged*, *högesu* and *bögetele*.

c) The stem *bai-* has developed from its original meaning of 'to stand, wait, remain, dwell' into a synonym of 'to be'. It first becomes common after 1700. In the durative tense, it has the form *bainam* (modern *baina*), he is.

d) The stem *bol-*, 'to become' is also used for 'to be', especially in such forms as *bolbai*, he was, *bolai*, *bolumui*, he is, *bolun*, being, and *bolbaču*,

even though it be, however. The stem *bol-* is further used in compounds, as —*ju bol-*, to be able (see § 54).

e) The noun *bui*, or *buyu*, the being, is the equivalent of Turkish *var*, 'what is, there is, there are'. The opposite meaning is furnished by *ügei* (Turkish *yok*).

bars bui.

There are (things called) tigers;
tigers exist (es gibt Tiger).

bars ügei.

There are no tigers.

When the interrogative particle *u* is added, *bui* becomes *buyu*, and thus coincides with the emphatic form *buyu*.

f) The verb 'to be' in the present tense is however generally omitted.

ene sain

That is good.

maha-saduva qamiya?

Where is Mahā-sattva?

ta ayuqu kereg ügei.

There is no cause for you to fear.

But note:

ene bülüge.

That was it.

§ 50. **Adverbs and Conjunctions.** Many adverbs and conjunctions are in actuality forms of nouns or verbs.

<i>kiged</i>	and
<i>buyu</i>	or
<i>qamiy-a</i>	where? (dat.-loc.)
<i>üneger</i>	indeed (instr. of <i>ünen</i> , truth)
<i>ende</i>	there
<i>tende</i>	here
<i>endeče</i>	from here, hence
<i>tendeče</i>	from there, thence, thereupon, next
<i>egün-e</i>	there, to there
<i>tegün-e</i>	in that, then, thereupon
<i>tegünče</i>	from it, after that

Other adverbs of place, time, manner, etc., will not be listed here, as their meanings are readily ascertained from the glossary.

Reading Selection

VI. The Hungry Tigress (Part Two)

'*bi öber-ün nigen üile-yin tula oi-dur oduyad, kereg-iyen bütügejü ödter-e iresügei*'¹ *kemen ögüleged, tere || mör-iyer ölögčin bars qamiya bükü tere jüg-tür kürüged, bars-un emüne kebtegsen-dür, bars aman-iyen jayuraju iden ese || čidabai. tedüi qan köbegün anu (nigen) quyurqai 5 modun-iyar beye-ben qadquju čisun yarşaysan-dur, bars ber čisun-i [inu] doliyayad || aman-iyan negen čidayad, beye-deki miqan inu*

¹ *iresügei*, I shall come.

baratala idebei². öni udaysan-dur qoyer aqa-nar inu, 'degü biden-ü || udabai. yayun-u šiltayan bolbai?' kemen sedkiged, mön kü tere mör-iyer erin odtala³ ein sedkir-ün 'degü manu mayad beye-ben || ölösügen 10 bars-tur ögkü-yin tula odaysan buyu-ja', kemen sedkiyü tere bars-un dergede kürügsen-dür, köbegün-i bars idejü, || yasun inu čaiju büküi üjeged, beyeben köser-e deleddün üküdkübei. egüri boluyad amiduraju yeke dayun-iyar ukilan köser-e || körben basa kü üküdkübei.
 tere čay-tur eke qatun inu ein jegüdülerün, yurban kegürjigen-e anu 15 qotala nayadču nisün yabutala, || nigen üçügen-i inu qarčayai bariysan-i jegüdileged sača, serigsen-dür maši ayun emiyegeq qayan-dur öcirün 'ai yeke qayan, || qayučin üige-dür "kegürjigene šibayun köbegün-ü sünəsün bui⁴", kemen sonosuluya, bi qorumqan udaysan-dur jegüdün-dür minu, || yurban kegürjigene nayadču yabun atala, nigen üçügen ke- 20 gürjigene-yi qarčayai abču odaysan-i jegüdilebei, mayad odqan köbegün || minu mayu bolbai ja', kemen ögüleged sača, qamuy bügüde-yi erire ilegegsen-dür inu, qorum nigen boluysan-dur qoyer aqa || inu iredaq, odqan inu ese iredesen-dür, 'maha-saduva ali?' kemen asayuysan-dur, qoyer aqa inu yayun ber ögülen yadaju || qorum ayad 'bars-tur 25 idegdebei' kemen ögülebesü, tedüi qatun eke anu teimü mayu üges-i sonosuyad sača köser-e unan || üküdkübei. qorum nigen boluyad delürejü (busu/bosču) qamuy nököd selte bügüdeger köbegün-ü nirvan boluysan tere oron-dur⁵ odbasu, || bars inu köbegün-ü miga-yi čom idejü, čisun inu yajar-tur dusuju yasun čaiju bükü-yi üjeged, tedüi qatun eke 30 terigün-||-eče anu bariyad, qayan anu yar-ača bariju yeke (dayun-iyar/dayubar) okilayad üküdkün unabai. qorumqan qarin bosbai.

Vocabulary 9

ama(n) mouth	dusu- to flow, drip
amidura- to come to oneself	egüri long
bara- to conclude, make an end of	emiye- to become frightened
basa kü again	emüne before, in front of
boluyujai perhaps	ende here
bos- to arise, stand up	endeče hence, from here
buyu or	ilege- to send, dispatch
bütiče- to conclude, complete	jayura- to close together
čai- to bleach, turn white	jegüdile- to dream
čom complete	jegüdiin a dream
deled- to strike, beat	kebte- to lie
delüre- to come to oneself	kegürjigene dove, pigeon
doliya- to lick	körbe- to roll on the ground

² beye-deki miqan inu baratala idebei, ate up (ate to completion) the flesh in his body.

³ erin odtala, while they were going seeking.

⁴ kegürjigene šibayun köbegün-ü sünəsün bui, a dove bird is the symbolic representation of a son.

⁵ köbegün-ü nirvan boluysan tere oron-dur, to the place where the boy attained Nirvana.

<i>kü</i> reinforcing particle	<i>garčayai</i> falcon, hawk
<i>köser</i> earth	<i>qorum(qan)</i> moment, while
<i>mayu bol-</i> to be injured, get hurt	<i>qotola</i> , all, every
<i>mön</i> reinforcing particle	<i>quyurqai</i> torn off piece
<i>mön kü</i> just that one	<i>saća</i> at once, immediately
<i>mör</i> way, road	<i>seri-</i> to awake
<i>tere mör-iyer</i> along that road	<i>sünesün</i> soul, life's breath, essence
<i>nayad-</i> to play	of personality
<i>nege-</i> to open	<i>šibayun</i> bird
<i>nirvan</i> Nirvana	<i>šiltayan</i> cause, reason
<i>nis-</i> to fly	<i>tende</i> there
<i>nökör</i> friend, comrade	<i>tendeče</i> thence, from there
<i>okila-</i> to complain, bemoan, lament	<i>uda-</i> to pass (of time); to delay,
<i>öči-</i> to tell, say (to superior)	stay away
<i>ödter</i> quickly	<i>üge</i> word, saying
<i>qadqu-</i> to stick, stab	<i>üküdkü-</i> to faint
<i>qayučin</i> old, ancient	<i>yada-</i> to be unable-
<i>qayučin üge</i> proverb	<i>yasu(n)</i> bone

Lesson Ten

Contents. Strengthening suffixes; word formation in nouns; word formation in verbs; compound verbs; nominal suffixes. Reading Selection: VI. The Hungry Tigress (Part Three).

§ 51. **Strengthening Suffixes.** The particles *kü* and *ču* serve to emphasize the previous word. The particle *ja* occurs mostly with verbs, and may be translated 'indeed, to be sure, certainly', etc. Of like function is *-a*.

<i>mön kü</i>	just that one there, namely
<i>buyu-ja, bui-ja</i>	he is indeed, he certainly is
<i>amui-a</i>	it is indeed

§ 52. Word Formation in Nouns.

a) The nomen actoris in *-či* denotes the person performing the action logically associated with the noun from which it is derived. The plural is in *-d*.

<i>qoni(n)</i>	sheep
<i>goniči</i>	shepherd
<i>jiyasu(n)</i>	fish
<i>jiyasuci</i>	fisherman
<i>modu(n)</i>	tree, wood
<i>moduči</i>	woodworker, carpenter

b) The derivative suffix in *-tu* / *-tü* or *-tai* / *-tei* (the latter originally a feminine form), plural *-tan* / *-ten*, denotes the person having or possessed of the object denoted by the noun.

<i>qonitu</i>	sheepowner, one having sheep
<i>moritu</i>	owning a horse, a rider
<i>amitan</i>	living creature(s)
<i>küčün</i>	strength
<i>küčütei</i>	strong
<i>arya</i>	craft, wile
<i>aryatu</i>	cunning, sly
<i>činggis nere</i>	the name Gengis
<i>činggis neretü</i>	having the name Gengis, called Gengis

c) *-daki* / *-deki* (locative in *-da*, § 14, and *-ki*), after vowels, *l*, *m*, *n*, and *-taki* / *-teki* otherwise, denotes the one who is in (a thing).

<i>köbege-deki</i>	the one on the shore
<i>usun-u köbege-deki modun</i>	the tree at the water's edge
<i>uridaki</i>	the one in the beginning, the original
<i>beye-deki miqan</i>	the flesh in his body
<i>yajar-takin-dur</i>	to those on earth

d) The addition of *-qan* / *-ken* to a word strengthens the quality in that word.

<i>oira</i>	near
<i>oiraqan</i>	very near
<i>sain</i>	good
<i>saiqan</i>	pretty good, beautiful
<i>ene</i>	this
<i>eneken</i>	this one
<i>üčügen</i>	small, young
<i>üčügükən</i>	minor, subordinate
<i>urida</i>	before, previous
<i>uridqan</i>	a little before
<i>nigeken</i>	only one
<i>goyarqan</i>	only two

§ 53. **Word Formation in Verbs.** The most frequent suffixes which may form verbs from nouns and adjectives are *-la* / *-le*, *-ra* / *-re*, *-da* / *-de*, and *-şıya* / *-şıye*. These verbs may of course have their own derivative forms, as the passive and reciprocal.

<i>čerig</i>	soldier; army
<i>čerigle-</i>	to wage war
<i>morin</i>	horse
<i>morila-</i>	to ride, travel
<i>omoy</i>	pride
<i>omoyla-</i>	to be proud
<i>köke</i>	blue
<i>kökere-</i>	to become blue
<i>doroi</i>	weakness
<i>doroida-</i>	to be weak
<i>doroidayul-</i>	to weaken (tr.)
<i>yekede-</i>	to become large
<i>bayada-</i>	to become small
<i>sain</i>	good
<i>saišiya-</i>	to approve, recommend
<i>jöb</i>	excellent, fine
<i>jöbšiye-</i>	to approve, recognize as worthy

§ 54. Compound Verbs. Two juxtaposed verbs often describe one action, each of the two verbs helping to determine the other.

<i>abču ire-</i>	to take and come = to bring
<i>jiiyan od-</i>	to go showing = to inform
<i>qariju ire-</i>	to return, (intrans.)
<i>kürčü ire-</i>	to arrive

The potential verb is expressed by a compound with *čida-*, to be able.

<i>iden čida-</i>	to be able to eat
<i>negen čida-</i>	to be able to open
<i>aburan čida-</i>	to be able to save

A compound with *ög-*, 'to give', imparts the meaning of 'in favor of or on behalf of someone else'.

<i>erijü ög-</i>	to seek on behalf of
------------------	----------------------

The use of *yar-* and *oro-* conveys the meanings of 'in' and 'out'.

<i>nisčü yarbai.</i>	He flew out.
<i>nisčü orobai.</i>	He flew in.

Another way of expressing 'to be able' is to use the verb *bol-* with a preceding form in *-ju*.

<i>jojyoylaju bolqu</i>	to be able to consume
<i>yabuju bolqu</i>	to be able to go

§ 55. Nominal suffixes. Some of the more frequent suffixes which will be found on nouns are the following.

a) *-sun / -sün.*

<i>balyasun</i>	city
<i>negüiresün</i>	charcoal

b) *-lang / -leng.*

<i>bayasqulang</i>	happiness, rejoicing
<i>ükülleng</i>	death

e)	- <i>ši</i> .		
	<i>ide-</i>	to eat	
	<i>ideši</i>	food	
d)	- <i>liy</i> / - <i>lig</i> .		
	<i>bayalıy</i>	riches	
	<i>čečiglig</i>	garden, park	
e)	- <i>dal</i> / - <i>del</i> .		
	<i>yabudal</i>	conduct	
	<i>üküdel</i>	body, corpse	
f)	- <i>yan</i> / - <i>gen</i> .		
	<i>qubilyan</i>	reincarnation	
	<i>idegen</i>	food	

Reading Selection

VI. The Hungry Tigress (Part Three)

tere Maha-||-Saduva köbegün anu tende-eče üküged sača, tegüs bayasqu-
 lang-un oron-dur tngri-yin köbegün bolun töröbei. tere tngri-yin köbegün ||
 anu 'bi yambar sain üile üiledügsen-iyer ende töröbei?', kemen sedkiged,
 tngris-un nidüber tabun jayayan-dur şinjilen¹ || üjebesü, öber-in
 5 ükügsen yasun anu nigen oi-yin dotor a ečige eke terigülen qamuy
 nököd-iyer küriyelgüljii yeke || dayun-iyar eneliün yasalqu-yi [anu]
 üjeged, tere tngri-yin köbegün anu ein sedkirün, 'manu tere ečige eke
 qoyer anu minu tula maši || yeke jobabasu, beye nasun-dur todqur
 bolumui-ja; teden-ü sedkil-i sergügeki-yin tulada odsuyai bi' kemen
 10 sedkijü, tedüi || [oytaryui-bar ireged degere] oytaryui-dur baiju², eldeb
 jüil sain üges-iyer ečige eke qoyer-un sedkil-i sergügebei. ečige eke
 qoyer anu oytaryui-||-dur degegši üjeged 'ai tngri, či ken bui? mandur
 jarliy boluydaqui³ kemen ögilegsen-diir, tere tngri-yin köbegün ögülerün,
 'bi || tanu köbegün Maha-Saduva neretü bui-ja. bi öber-in beyeben
 15 ölögčin bars-tur öggügsen-ü ači-bar, tegüs bayasqulang-||-tu oron-daki
 tngri-yin köbegün bolun töröbei. ai qayan ečige qatun eke minu ta
 sonos: jayayaysan-u ečüs mayad ebderemüi-ja⁴, || törökü bui ele bögesü
 mayad üüküü bui⁵; nigültü kilinča üiledbesü, amitan tamu-dur unayu,
 buyan üiledbesü degedü sain || töröl-dür töröyü; yerü törökü ba üüküü
 20 anu qamuy bügüde-dür bui atala⁶, yayčaqan minu tula(da) ta bügüdeger
 maši yekede ülü || jobaydaqu; bi ene metü sain töröl olwysan-dur ta

¹ tngris-un ... şinjilen, 'regarding the five existences with the eyes of a god'.

² oytaryui-bar ... baiju, 'came from heaven, and stopped in the sky above'.

³ mandur jarliy boluydaqui, passive imperative, 'deign to speak to us'.

⁴ jayayaysan-u ... ebderemüi ja, 'the purpose of being created is, verily, to be destroyed'.

⁵ törökü bui ... üüküü bui, 'what is born, whatever it be, is certainly that which dies'. The idea is that we are all born and we all must die.

⁶ törökü ... bui atala, 'to be born and to die are something for everybody (to do)'.

ber dayan bayasulčayad, buyan-u јüg-tür kičiyegdeküi. öd ügei || yašiyun jobalang yayun kereg' kemen ögülegsen-dür, ečige eke qoyer ögülerün 'ai köbegün či yeke nigülesküi sedkil-iyer beyeben || bars-tur öggüged,
 25 qamuy bügüdeger-i nigülesküi bui ele bögesü⁷, edüge biden-i tebčiged ügei boluysan-dur, bide čima-yi sanaju || miqan-yan oytaluyan metüi joban atala, ai yeke nigülesügči mani yayun-u tula tebčimüi?'.
 tedüi basa (tere) tngri-yn köbegün || eldeb sain üges-iyer ečige eke terigüten bügüde-yi sergügegsen-dür, ečige eke anu üčügen sergüged,
 30 dolyan jüil erdinis-||-iyer abdura kijü, yasun-i anu (tere) abdura dotor aroyulju yajar-tur niyuyad, degere inu suburyan bosqabai. tngri-|| -yin köbegün ber oron-dur-yan qaribai. qayan qatun nököd selte bii- güdeger ordu qarši-dur-yan irebei.

Vocabulary 10

abdura(n)	box, container	küriyelegül-	to be surrounded, encircled
bayasulča-	to rejoice with one another	morila-	to ride
bosqa-	to erect, raise	nasu(n)	age, years of life
buyan	good deed	nidü(n)	eye
bügüdeger	all together	nigülesügči	compassionate one
činggis	Jengis	nigülesküi	compassion, pity
dayan	also	nigültü	sinful
degedü	high, elevated	niyuy-	to hide, secrete
degegši	upwards	oytal-	to chop to pieces
degere	above, upper, overhead	oytaryui	heaven, sky
ebdere-	to perish, ruin	öd ügei	bad, useless
ečüs	end, purpose	qarši	castle; palace
eldeb	diverse, various	qoni(n)	sheep
ele bögesü	whatever it may be, at all; if	qoniči	shepherd
enel-	to sorrow, grieve	qonitu	sheepowner
erdeni	jewel	saišiya-	to approve
yayča	one, only, sole	saiqan	pretty, beautiful
yayčaqan	only, sole	sergü-	to be consoled
yasal-	to complain	sergüge-	to console, cheer up
yašiyun	bitter	suburyan	pagoda, shrine
jayaya-	to create, bestow	šinjile-	to regard, investigate
jayayan	existence, fate, life	tamu	hell
jiya-	to show, teach	tebči-	to release, leave, get away
joba-	to suffer, sorrow	tegüs	perfect, complete
jobalang	sorrow, suffering	t(e)ngri	god; heaven
jüil	type, sort, kind	todqur	danger, evil, misfortune
kičiye-	to strive for	ügei bol-	to die
kilinča	sin, fault	yerü	moreover, furthermore, in general

⁷ qamuy ... bögesü, 'though it be everyone has commiseration', i.e., we all understand why you did this.

III. Reader

A. Texts in Transcription

VII. The Good and the Bad King*

urida nigen oron-a ečige kōbegün qoyar aysan-ača ečige anu üküküi-degen jakiju, 'kōbegün minu, edüge ečige činu bi ükükkü tula kōbegün či ber sain noyan-i šitüjü, sain kümün-lüge qanila, mayu kümün-lüge buu nöküče' kemen jakijuqu. qoina tere kōbegün ber tengsekü-yin tula¹ nigen mayu qayan-i štüged, tüsimel anu bolju yabun, nigen mayu gergei abubai. ||

tegünče qayan-luya qoyayula oi dotor ayalatala, nigen baras qayan-u emüne-eče ösürjü iregsen-dü, tere kümün ildü-ber tere baras-yi čabčiju alaysan-du, tegün-dü qayan anu yekede bayarlaju žarliy bolurun, 10 tüsimel, či minu amin-i aburaysan yeke ačitu kümün bolbai' kemeged, tendeče tere tüsimel, qayan-u uidgar-i sergügekü nigen büjigči tojos šibayun-i qulayuju nigen ekener-tür niyuju qadatalayuluyad, basa nigen tojos² šibayun-i abču gertegen ireged, gergei-||-degen niyuju ögülerün, 'ene qayan-i bi ami aburaju tere metü ačilaysan bui bolbaču, 15 minu ači-yi tuqai ülü sanaqu tula, qayan-u ene tojos šibayun-i alaju idesügei' kemen alaju ere eme qoyayula miqa-yi idebei.

tere tuqai-du qayan ber 'minu tojos šibayun-i ken kümün olaysan bolbasu tere kümün-dü yeke şang şangnamui' kemen žarlaysan-du, tere tüsimel-in gergei anu qayan-du uridaki učir-i medegülügsen-dü qayan 20 žarliy bayulyan tere tüsimel-i dayudaju asayurun, 'či minu || gairatai tojos šibayun-i alaju ideoğen ünen buyu³' kemeküi-dü, tere tüsimel ailadqaju 'ünen bülüge' kemen uridu yabudal-i ögülegsen-dü, tegün-dü qayan ber 'albatu inu ejen-degen kündülel üiledügsen-dü, ači-yi qariyulqu yambar yeke kereg? egün-i ala' kemegsen-dü, tegünče tüsimel anu 25 qayan gergei qoyayula-yin mayu-yi medeged, qayan-u tojos šibayun-i tuşiyaju ögüged, öber-e busu oron-a yabubai.

tendeče ögere nigen sain qayan-u tüsimel boluyad, || nigen mayu gergei abču qanilayad, qayan tüsimel qoyayula oi-dur yabuysayar nigen usun ügei yajar-a qayan kürčü galayučaju yadaran yekede umdayasuyasan-du 30 tegün-dü tüsimel ber 'tngri metü ejen, joyoylaju bolqu bolbasu⁴ nadur

* *Subhāṣita*, MS *Köke Qoto*, II. fol. 1 v. ff. Mongol Coll. Royal Libr. Copenhagen.

¹ *tengseküi-yin tula*, 'for purposes of comparison'.

² *basa nigen tojos*, i.e., another (different) bird.

³ *buyu* < *bui* + *u*, 'Is it (true that ...)?'.

⁴ *joyoylaju bolqu bolbasu*, 'if you are able to consume (anything)'. The use of *bol-* with a form in *-ju* gives the meaning 'to be able to ...'.

*yurban dolojyyna bainam' kemeged, ergügsen-dü, qayan yekede bayarlaju
jöyoylayad, 'meküs kümün-ü ami-yi aburaysan yeke ačitai bolbai',
kemebei.*

tere tüšimel goina qayan-u köbegün-i nigen yačar niyuyad emüsügsen
35 qubčasu čimeg-i ger-tegen abčiju || gergei-degen ögülerün, 'ene anu qan
köbegün-ü qubčasu čimeg bülüge', daldar niyuju talbiyulbai. tegünče
qayan yayaran 'minu köbegün-i olusyan kümün-e yeke şang kešig
ögüye' kemen jarlaysan-du, tere tüšimel-ün gergei anu, qan köbegün-ü
qubčasu čimeg-i abčiju qayan-du ailadqarun, 'činu tüšimel qan köbegün-i
40 alayad qubčasu čimeg bükün anu ene bui' kemegsen-dü, qayan jarliy
bayulyaju tüšimel-i dayudaju ögülerün, 'či yayun-u tula minu köbegün-i
|| alabai' kemeküi-dü, tüšimel ailadqarun, 'minu ači-yi ese sanaysan-u
tula könügebei' kemeküi-dü, qayan jarliy bolurun, 'tüšimel či, yambar
ači tusa bui' kemeküi-dü, tüšimel ailadqarun, umdayasuju yadaraqui-du
45 dolojyyna bariysan-iyen ailadqaysan-du, qayan jöbšiyejü 'tere ünen
bülüge, teimü-yin tula minu köbegün nadur mašida qairatai tula, nigen
dolojyyna-iyin qariyu boltuyai. qoyaduyar-un qariyu-dur bi keüken-
-iyen čimadur gergei bolyan ögsügei. yurbaduyar-un qariyu-dur minu
töro-iyin || qayas-i ögüye' kemegsen-dü, tüšimel kešig-tür mörgöjü
50 ailadqarun, 'tngri metü boyda ejen maši üčügen kiündülel üiledügsen-dür
qariyu ačilaqu-yi sanaju yayakin bolqu bui, degedü qan köbegün-i ayul
ügei yayun-u tula qorlaqu bui⁵ kemeged, yayaran qan köbegün-i abču
irejü, qayan-du ergügsen-dü, qayan yekede bayarlaju 'şangnai-a'
kemeküi-dü, tüšimel tedeger şang-yi ču abuysan ügei, ketürkei qayan-du
55 bučayaju ergüged, tere tüšimel nigen nasun-du qayan-u || töro-dür
jidaküjü kiündülel-i üiledbei.

VIII. The Brahman and the Goat*

*nigen biraman ber tngri-yi takiqu-yin tula imayan qudalduju abuysad
kötöljü yabuqui-yi [üjeged] tere yačar-un tabun qulayaiči kümün arya
kelelčejü, biraman-u odqu jam-dur nige ber yabuqu metü baiysan-ača¹
biraman ber yabuysayar anggan-u kümün-i dayariju yarqui-dur tere
5 qulayaiči ber, 'ai-a yirtinčü-dür² nogai kötelügsen biraman ču bui
ažuyu' kemen aliyalaqui metü ögüleküi-dür biraman ber kereg-tür abul
ügei³ yabubai. qoyaduyar qulayaiči-luya učiraqui-dur 'sain nogai
bainam' kemeged odbai. yutayar ba dötöger kümün ču tegünčilen ögüleküi-
-dür biraman sešig törojü imaya-ban saitur ergiçegüljü üjebesü, 'nogai-dur*

⁵ *tngri metü ... qorlaqu bui.* Freely: How could the heavenly sacred master think of bestowing reward on one who displayed so very little respect? How could anyone brazenly dispose of the exalted prince?

Selection VIII.

* *Subhāṣita 6*, fol. 4 v.

¹ *yabuqu metü baiysan-ača*, 'pretending he was travelling'.

² 'ai-a yirtinčü-dür ...', 'Lo, what in the world is it but a Brahman ...'.

³ *abul ügei*, 'taking no (notice)'.

10 *baiday urtu segül kimusu terigüten ügei böged, imayan-dur baiday eber ba eregün-ü sagal terigüten baiqu tula imaya mön' kemen sanayad yabubai. tabuduyar qulayaiči ber üjegseger 'ai yambar surekei nogai bui' kemen sočigsan metü jailaju yarbai. tegün-e biraman ber, 'egün-i učiraysan kümün bügiide nogai kemelüküi-ber šinjilebesü⁴ ende-eče 15 busu ulus-tur nogai || üjegdekü bolbaču minu nidün-dür imaya bolju üjegdedeg ajuyu. mayad nigen yakša ber minu takil-i ideküi-yin tula qubiluysan bolultai' kemen bodojad imayan-yan orkiyad yabuysan-u darui⁵ qulayaičinar čuylaču imayan-i abačiyad idelüge.*

IX. The Sharp-witted Daughter-in-law*

tere čay-tur Gegen-e *Ilayuysan*¹ qayan-dur Görügesün neretü nigen tüsimel bülüge. tere tüsimel maši yeke ed ayurasu-tu bayan bülüge. tere tüsimel-dür dolojan köbegün bülüge.
 jiryupan köbegün anu eme-yügen abuyad, odqan köbegün inu eme ese 5 abuysan-dur, ečige anu ein sedkiriün: 'edüge bi öteljü üküküi-dür oira bolbai. ene odqan köbegün-dür-iyen nigen sain ökin erijü ögsügei' kemen sedkiyü büriün, tere čay-tur tere tüsimel-dür nigen amaray biraman bui. tere biraman-luya učiraju üge-yin || ulam-ača duraduyad², biraman-dür ögülerün: 'ai biraman minu, ene odqan köbegün-dür eme ese yuiju 10 bülüge. edüge ken-eče yuiqui ese medebei. ai biraman či qamuy ulus-tur oduyad minu köbegün-luya buyan kešig ibegel-tü mergen oyutu yooa üjeskülen-tü teimü nigen ökin-i šinjilejü üjeged minu ene köbegün-dür yuisuyai. čimayi bi ačilasuyai' kemen ögülegsen-dür, tere biraman: 'tein boltuyai' kemen ögüleged qamuy ulus-tur erire oduyan-dur, Širi 15 Tıgta neretü ulus-tur tabun jayun ökid qamtu nayaduyad, sain čečeg-üd-i tegüged burqan-i takin büküi üjebi.

tere biraman anu tere ökid-i qamiya odbasu, qoina-ača inu üjebesü, nigen üčiigen usun-dur kürügsen-dür, tedeger qamuy ökid yutul-yan tailju usun-i getülbei. teden-ü dotoru nigen ökin yutul-yan ülü tailun 20 yutul-tai getülbei. basa činayši odun atala, nigen mören-dür kürügsen-dür, busu qamuy ökid debel-iyen tailju usun-i getübesü uridu tere ökin debel-iyen ülü tailun getülbei. tegün-eče činayši nigen modun-u oi-dur kürügsen-dür, busud ökid modun degere abariju čečeg abubai. uridu tere ökin kösüre-eče čečeg tegüjü busud-ača ülemji olbai.

25 tediü tere biraman tere ökin-ü dergede oduyad ein ögülerün: 'ai ökin čima-ača nigen sešig asayqu bülüge³. či saitur qariyu ögülegdeküi' kemen

⁴ šinjilebesü, 'even when I investigated it'.

⁵ yabuysan-u darui, 'as soon as he had travelled on'.

Selection IX.

* Xyl. Üliger-ün dalai, fol. 103r21 to 105v28.

¹ Gegen-e *Ilayuysan*, 'having surpassed (all others) in splendor' is the *qayan*'s name.

² üge-yin ulam-ača duraduyad, during the course of the conversation.

³ čima-ača nigen sešig asayqu bülüge, 'there was the asking of a doubt from you', i.e., there was something I wanted to ask you about.

ögülegsen-dür, ökin ögülerün: 'čimadur yambar sešig bui ele bögesü asayuydaqui' kemen ögülegsen-dür, biraman ögülerün: 'ai ökin ta usun getülküi-dür busu ökid yutul-yan tailju getülbessü, či || yayčayar yutul-
 30 -tai getülküi šiltayan činu yayun bui?' ökin ögülerün: 'ai biraman, činu tere sešig yeke yaigamšiŋ busu bolai. ai biraman bi qayurai yaſar-tur yabuqui čay-tur nidün-iyer üjejü ürgüsün ba, čilayun ba, toyosqa ba, teimü mayu-yi üjejü jailaju yabuqu bülüge. ker-be usun dotor a ürgüsün ba, moyai ba, qoor-tu qorogai bui ele bögesü ülü üjen gičkibesü⁴, köl-dür
 35 qoor-tu bolumui⁵ kemen sedkiňü, yutul-yan ese tailuysan tere bülüge'. biraman ögülerün: 'busud ökin debel-iyen šiyuju usun-ača getülbessü. či yayčayar debel-iyen ilü šiyun getülkü yayun bui?' kemen asaybasu, ökin ögülerün: 'ökin kümün-ü beye-dür⁶ sain mayu belge olan bükü-yn tula, debel-iyen šiyuju orobasu, busud kümün sain belge-yi üjebesü
 40 yayun ber ülü ögümü; mayu belge-yi üjebesü eleglekü-yn tulada, minu debel-iyen ese šiyuysan tere bülüge'. biraman ögülerün: 'tein ber bögesü busu ökid modun degere abariju čečeg tegün atala, či yayčayar modun-dur ülü abariqu šiltayan yayun bui?' kemen asaybasu, ökin ögülerün: 'ker-be modun degere abaribasu,
 45 modun-u gešigün qayuraňu kösür-e unabasu, beyen-dür qoor bolqu-yn tula, modun-dur ese abariysan minu tere bülüge'. tere ökin-ü ečige anu Gegegen-e Ilayuyči qayan-u degü bülüge. tere qayan-u degü inu urida nigen gem kigsen-dür, tere ulus-ača üldeğdejü ende ireged, Lamčam-ma ökin abču törögseň köbegün bui ajuyu.
 50 tere biraman ökin-dür ögülerün: 'ai ökin či maši šiluyun uqayatu bögetele čimadur ečige eke buyu?' kemen asaybasu, || ökin ögülerün: 'ečige eke bui' kemegsen-dür, biraman ögülerün: 'tein ber bögesü bi čimaluya qamtu činu ger-tür odsuya' kemen qanilaňu oduyad, qayalya-dur kürügsen-dür, ökin gertegen oroyad ečige eke-degen ögülerün:
 55 'biden-ü qayalya-dur nigen biraman ireged, čimadur jolyasu⁷ kemen sayun amui'. ečige inu yadan-a yarču tanılduňad esen mendü-ýügen asayulčayad, biraman ögülerün: 'Saiki ökin činukei buyu?' kemen asaybasu, 'minu ökin bui' kemen ögülegsen-dür, biraman ögülerün: 'teimü bögesü kümün yuyuysan buyu?' kemen asaybasu, 'yuyuysan
 60 ügei bülüge' kemen ögülebei. biraman ögülerün: 'teimü bögesü Širavast balyasun-daki Görügesün neretü tüsimeł-i či tanimu?' kemen asaybasu, tere kümün ögülerün: 'bide qoyar uruy bülüge' kemen ögülegsen-dür, biraman ögülerün: 'tere tüsimeł-dür doloyan köbegün bülüge. tegün-ü dotor a odqan köbegün inu yooa üjesküleng-tü buyu. tegün-dür činu
 65 ökin-i yuyubasu ögümü⁸?' tere kümün ögülerün: 'tere tüsimeł yeke sain ijayur-tu bülüge. ker-be ökin-i minu yuyuqu bögesu, činu üge-ber ögsüge' kemen ögülegsen-dür, tere biraman qariju ireged šiltayan učir bügüde-yi delgerenküi-e tere Görügesün neretü tüsimeł-dür ögülegsen-dür,

⁴ ülü üjen kičkibesü, 'if one does not see the ... and steps on (them)'.

⁵ köl-dür qoor-tu bolumui, it is hard on the feet.

⁶ ökin kümün-ü beye-dür, 'because a girl-person's body has ...'.

⁷ čimadur jolyasu, he would (like to) visit you.

⁸ ögümü, interrogative form.

tedüi tere tüşimel beri-yügen abqui morin terge terigüten-i beledüged,
10 ober-iyen nököd selte bügüdeger, Şiri-Tigta neretü ulus qamiya bükü
tende odbai.

tere ulus-tur oiratuyasan-dur, 'nigen kümün-i urid ilegeye' kemen sedkijü,
tere kümün-i ein jakirun: 'ai kümün či urid oduyad, ökin-ü ečige
eke-dür || 'bide bügüdeger aisui⁹' kemen sonosqaydaqui'; tere kümün
25 kürüged sonosqayuluysan-dur, tedüi tere kümün¹⁰ ayui yeke qorim
beledüged ökin-iyen bayulyaju ögsügei kemen jabdubai.

tedüi darui deger-e bügüdeger kürčü ireged, činayši inayši qorimlalduju
ökin-i inu bayulyaju abču ireküi-dür, tere ökin-ü eke anu olan kümün-ü
80 dotora ökin-iyen ein suryarun: 'ai ökin minu či ene edür-eče qoinayšida
nasu turqaru sain degel emüsüged, sain amtatu idegen idegdeküi; edür
büri tasural ügei tolin-dur-iyen üjegdeküi' kemen suryaysan-dur, ökin
ber 'tein kisügei' kemen ögülegsen-dür, qadum ečige eke inu tayalan ein
sedkirün: 'kümün nigen nasun degere žobalang jiryalang ber mönyke
busu bögetele¹¹, nasun turqaru sain debel sain idegen qamiya-ača oldamui?
85 ürgüljide tolin-dur üjebesü ber kereg inu yayun¹²?' kemen sedkibei.
tedüi esergü tesergü dailaldun qorimlayad tarqabai.

tedüi tere bügüde mör-tür oroju qariju ireküi-dür jayura nigen sain
serigün baišing bui ajuyu¹³. urida qadum ečige inu tere baišing-dur
kürüged yaigan sayuň ajuyu. šini beri inu qoina-ača ireged, qadum
90 ečige-degen ein öcirin: 'ene baišing-dur sayuň ülü bolumu¹⁴. ödter
böged yadana ögede bolun soyorqa' kemen öcibesü. tedüi beri-yügen
üge-ber yadana yarbai. nigen kedün kümün yadana ülü yarun sayuň
büküi-dür qorumqan jayura morin üker baišing-un bayanas-i širgü-
95 gegsen-dür baišing unayad, dotora sayupsan kümün anu iikübei. qadum
ečige anu ein sedkirün: 'namayi ber žobalang-un aman-ača ene beri
minu yaryabai' kemen sedkijü, || beri-yügen ülemji asaran qairalabai.

basa tendeče yabutala, usun ebesiň tegiüsügsen nigen yool-dur sayuň
atala, beri inu qoina-ača kürčü ireged, 'ene yool-dur sayuň ülü bolumu.
ödter-e jögejeküi' kemen ögülebesü, beri-yügen üge-ber nigen eteged
100 jögejü sayuň atala, yeke türgen qura oroyad, yool dügüreng yeke üyer
boluysan-dur, qadum ečige inu ein sedkirün: 'ene beri minu namayi
goyar üküleng-eče tonilyabai' kemen sedkibei.

basa tendeče yabuyad yajar-tur-iyen kürčü ireged sača, qamuň uruy
tarıy bügüdeger nigen edür dayustala¹⁵ qorim kijü nayadun bayasbai.

⁹ *aisui*, archaic durative form in *-u(i)*, 'we are approaching'.

¹⁰ *kümün* = *ečige*.

¹¹ *kümün nigen ... busu bögetele*, 'Although a man is not eternally in (either)
sorrow or rejoicing during his lifetime', i.e., everyone has his ups and
downs.

¹² *kereg inu yayun?* Of what use is it to ...?

¹³ *nigen ... baišing bui ajuyu*, lit. 'there existed a house', freely, 'they
came upon a house'.

¹⁴ *ene baišing-dur sayuň ülü bolumu*, 'this house is not to be sat in' (lit. do
not be one sitting in this house').

¹⁵ *nigen edür dayustala*, until a day had passed.

105 *jočid-i tarqaysan-u qoina beriyed-iyen quriyaju ireged, ein ögülerün: 'edüge bi öteljü üiles jakırchu ülü čidamui. ed tavar üile bügüde-yügen tan-dur qadagalayulun ögsügei. türkigür onisun-i ken qadagalamu?'* kemen asaybasu, *jiryuyan beri inu 'bide qadagalaju ülü čidam'* kemen öčigsen-dür, *odqan beri inu 'bi qadagalaju čidamui'* kemen öčibesü, 110 *tedüi tere ger-iin ejen onisun türkigür bügüde-yi tegün-dur ögbei; üiles-i jakirayal(a)yulbai. tere beri inu manayar büri erte bosuyad, qarşı baišing-i arčiyad, usun ösürčü tendeče eldeb idegen-i belediiged, urida qadum ečige eke-degen ögüged, tegün-ü qoina yeke bayra-dur jergeber ögüged, tegün-u qoina boyol šibegčin-dür ögüged üiles-i jakiruyad, tende 115 ber öber-iyen idejüküi.*

The above text represents about one-fourth of the story.

B. The Mongolian Script

Mongolian Numerals.

Mongolian blockprints (xylographs) rarely use the Mongolian numerals. Instead, the numbers are fully written out in words, whether in the body of the text, or in the pagination at the left side, hence, *jayun döčin qoyer* “142”. Many Peking blockprints also bear the numbers in Chinese figures.

When Mongolian numerals occur in a sentence in vertical script, as in a letter or a manuscript, they are given from left to right, and stand upright as in the list that follows. However, for typographical reasons, in modern books and on the Mongolian typewriter, the Mongolian numerals are turned 90° so that they will not protrude beyond the rest of the line.

The Mongolian figures are written from left to right, as Arabic figures:

1	2	3	4	5	6	7	8	9	0
ᠤ	ᠥ	ᠦ	ᠧ	ᠩ	ᠪ	ᠩ	ᠭ	ᠮ	ᠭ

Mongolian Script.

The Mongolian script is written vertically, and read from top to bottom, the lines proceeding from left to right. Words written in the native script resemble a series of notches broken by loops and strokes. There are no capital letters or punctuation marks such as our question mark or quotation mark—only a mark denoting the end of a clause

and the end of a paragraph, and even these are often negligently employed.

Manuscripts, xylographs (wood-block prints) and printed books may use the Mongolian figures for numbers, but more often they will spell out the number in words, as *jayun döčin qoyer*, 142. Most modern books are paginated with Arabic numbers.

The basic (or medial) form of the letters should be learned first. It then becomes clear that the initial and final forms are slight variants with hooks and flourishes.

The fact cannot be disguised that the script is ambiguous. The vowels *a/e*, *o/u*, *ö/ü* and the consonants *k/g*, *q/y*, *t/d* are not clearly differen-

tiated in all positions. Consequently, a word like  can be read *urtu*,

long, or *ordu*, palace, depending on the context. There is no ambiguity from the Mongol's point of view, as the context makes it clear, just as English *read* (present) and *read* (past) are not confused.

After the student has seen some familiar words in the native script, such as *nigen*, *qayan*, *tere*, *köbegiin*, he will begin to remember word-pictures. Common endings such as *-dur*, *-gsen*, *-iyan*, *-bai*, soon become second nature, and the only problem is to decide about *o/u*, *t/d*, etc.

The basic (medial) forms should be thoroughly memorized, and the remaining remarks about individual variations in letters should be carefully studied. Then the student may begin a story in Mongolian script, referring to the transcription as necessary. Acquisition of fluency is then merely a matter of reading additional texts. It is true that there are editions of modern dialect texts in European phonetic script by European philologists, and for the use of Mongols on Russian territory new Cyrillic alphabets have been created. But for all work in Mongolian classical literature, and for use of dictionaries, its mastery remains a *sine qua non*.

I. *Vowels.*

Words beginning with a vowel may not do so unaided, but require a prefixed  (like the Arabic *alif*, or the Hebrew *aleph*). The vowel *e* is not written initially, and only the *alif* indicates its presence (giving the appearance that initial *e* requires no *alif*). The mid vowels *ö* and *ü* require the stroke of the  added under the , to form . When *ö/ü* are not the first letter or in the first syllable of a word, this stroke is omitted, as vowel harmony shows whether *o/u* or *ö/ü* is to be read.

Final forms. After a consonant, final *-a/-e* extends the hook  with a stroke to .

Final *i* rounds off the form  to . Final *o/u*, *ö/ü* bring the stroke of  around to .

Diphthongs. A diphthong in which *i* is always the second element, as in a word like *sain*, good, may be written in two ways, *saain* (*sa'in*), or *saiin* (*sayin*) . The latter graph is found in all xylographs and ancient manuscripts, the former prevails in more recent manuscripts. These words may be transcribed either as *sain* or *sayin*, *teimü* or *teyimü* etc. Other combinations of two or more vowels are not diphthongs and are written in a normal manner: *keüken*, child; *taulai*, hare; *yooa*, beautiful; *činua-yi*, wolf (acc.), etc.

Note that the diphthongs *oi*, *ui*, and *üi* coincide in . Do not confuse this with , which is *ö/ü*.

II. Consonants.

n. The point of *n* is often omitted, especially when it occurs after a vowel. The point often stands one stroke farther down, as it is added afterwards, like dotting an *i*. Final *n* is lengthened, cf. *a*.

q/γ. The round stroke of  becomes medially a doubled hook. Analyse

the word  *aqa*, elder brother: 1. initial *alif* 2. vowel *a* 3. double hook of *q* 4. final *-a*, extended. Medially, the points of *γ* are often omitted, or stand one stroke removed.

b. b  will not be confused with (final) *o/u*, as *b* occurs after a vowel, and *o/u* after a consonant. Final *b* has the form . The syllable *bo/bu* has the ligature .

In foreign words, the unvoiced *p* is indicated by adding a hook.

s/š. The addition of two points makes *s* to *š*. When *i* follows, *s* is always read *š*. At the end of a word another *s* occurs, especially in the xylographs, in the shape of a short final *n*. Cf. table p. 72.

t/d. Initially, the form is . Medially, the forms  and  occur. The last given looks like *on*, but occurs only finally and before consonants.

 *galayun* but  *sayuyad*  *tende*  *erdeni*

Since *l* has a final upward stroke and *m* a downward stroke, the combination *-ml-* must be written with a ligature, as in . The final form of *-m* is .

y/j. Since *j* does not occur in Uighur, there was no letter for it in the old alphabet. Initially it was written with *y* and medially with *č*. About 1700 a variant of the latter character was introduced for medial *j*, and in manuscripts from the 19th century initial *y* is distinguished from *j* by an upward tilt of the end of the stroke. This latter form is not found in the table p. 60, which only registers the letters found in the xylographs.

k/g. Following vowels are combined into the stroke. *ke/ge* is , *ki* is , *ko/go* (*ku/gu*) is , etc. The combination *ng* is simply *n + g*. Final *k/g* is a somewhat elongated .



köbegün  *bilig*

v. Easily confused with *y* and in many xylographs indistinguishable from it.

h. Only in foreign words. When initial, it requires a supporting *alif*.

Besides the normal alphabet there is a complete set of letters, distinguished by various diacritics, for the transcription of Tibetan and Sanskrit Buddhist terms, the so-called galik-letters, which were invented about the beginning of the 14th century. The letters *p*, *k* and *h* of the table p. 60 have been taken over from the galik-series. In manuscripts from South Mongolia Manchu-letters may also be met with.

Orthographical Conventions

Foreign words and names may violate all of the above practices, as well as beginning with several consonants, and ending in consonants which do not generally end words, and so on.

The double *oo* in words like *yool*, *goor* and *door* is a mere conventional graph in certain words. So is the frequent doubling of a final round vowel, as in *buu*, not, and *degiui*, younger brother. Words which appear to contain diphthongs have generally lost an intervocalic *y/g*. This is especially frequent in words containing another *y/g* or *q/k*, e. g. *keüken*, *auya*. The emphatic final *-ja* is written *-i-a*.

When medial *d* and *g* must be shown unambiguously, they are written doubled, as in the word *quduu*, well, which would otherwise be identical with *qutu*, holy. The example most frequently met will be the forms of the verb *ög-*, to give, written always with two *g*'s before suffixes beginning with a vowel, as *öggügsen*, given. It would otherwise be indistinguishable from *ükü-*, to die, in forms like *ükügsen*, dead.

Some manuscripts and xylographs distinguish between *-tur* (with the letter for initial *t/d*) and *-dur* (with the medial *t/d*) in the dative-locative suffix.

A few Turkish loanwords have been taken over in their Uighur garb, such as *tngri* = *tengri*, *jrlγ* = *jarliy*, *kkir* = *kir*.

Some scribes incline, in certain suffixes, to write only one of a front/back pair, the reader supplying the proper pronunciation instinctively, such as *aqa-yügen* (for *aqa-yuyan*), *eke-luya* (for *eke-lüge*) or *čečeg-nuyud* (for *čečeg-nügüt*).

The Mongolian Alphabet¹

Number	Transcription	Characters		
		Initial	Medial	Final
1	<i>a</i>	ᠠ	ᠤ	ᠥ
2	<i>e</i>	ᠡ	ᠤ	ᠥ
3	<i>i</i>	ᡢ	ᠤ	ᠥ
4	<i>o</i> <i>u</i>	ᠥ	ᠤ	ᠥ
5	<i>ö</i> <i>ü</i>	ᠥ	ᠤ	ᠥ
6	<i>n</i>	ᠶ	ᠶ	ᠶ
7	<i>ng</i>		ᠩ	ᠩ
8	<i>g</i>	ᠩ	ᠩ	ᠩ
9	<i>γ</i>	ᠩ	ᠩ	ᠩ
10	<i>b</i>	ᠶ	ᠶ	ᠶ
11	<i>p</i>	ᠶ	ᠶ	ᠶ
12	<i>s</i>	ᠶ	ᠶ	ᠶ
13	<i>š</i>	ᠶ	ᠶ	ᠶ
14	<i>t</i> <i>d</i>	ᠶ	ᠶ	ᠶ
15	<i>l</i>	ᠯ	ᠯ	ᠯ
16	<i>m</i>	ᠮ	ᠮ	ᠮ
17	<i>c</i>	ᠮ	ᠮ	ᠮ
18	<i>j</i>	ᠮ	ᠮ	ᠮ
19	<i>y</i>	ᠮ	ᠮ	ᠮ
20	<i>k</i> <i>g</i>	ᠮ	ᠮ	ᠮ
21	<i>k</i>	ᠮ	ᠮ	ᠮ
22	<i>r</i>	ᠮ	ᠮ	ᠮ
23	<i>v</i>	ᠮ	ᠮ	ᠮ
24	<i>h</i>	ᠮ	ᠮ	ᠮ

¹ From N. Poppe, *Grammar of Written Mongolian*, Wiesbaden 1954, p. 17.

Reading Exercise

Selection X

“The Wise Young Brahman”

Plate I

Transcription

X. “The Wise Young Brahman”*

erte urida Kabalik balyasun-dur biraman-u qamuy uqayan-u jüil-dür mergen boluysan Sain Töröl-tü kemekü || nigen biraman bülüge. tere biraman-dur Sedkil-dur Tayalaqu neretü nigen qatuytai bülüge. tere goyar-||-ača nigen köbegün törijüküi. tere köbegün inu üçügilken-eče gegen oyutu yekes-ün yabudal-iyar yabuyci¹ || nigen bolbai. tende eke inu ‘aya ene köbegün töroged sača yekes-ün yabudal-iyar yabuyci gegen oyutu || bükü-yin tula, mayad nigen jayaya-tu bui-ja’ kemejü, Geigsen kemen nere öggüged, ‘ai ene köbegün-||-dür qamuy uqayan-u jüil-i suryasuyai’ kemejü bürün, ečige eke goyar ber suryaysan-dur, dörbel || ügei medeküi nigen² bolbai. tere köbegün inu doloyan jıl boluysan-dur, biraman-u uqayan-u jüil-dür || mergen boluysan erdem-üd inu qamuy bügüdeger-tür sonostaysan-a, tere čay-tur Kabalik balyasun-dakin uqayan-u || jüil-dür mergen boluysan qamuy biraman čiyulju uqayan-u jüil-dür temečegsen-dür, biraman-u Geigsen köbegün || maši yeke ülemji boluysan-dur, tedeger biraman ögülerün, ‘ai köbegün a nasun činu eimü jalayu || bögetele, uqayan-u jüil-dür ene metü mergen boluysan ker buyu’ kemen asaybasu, köbegün ögülerün || ‘toyoluysan burqan ber bayši minu bui. boydas-un nom ber ibegegči minu bui. bursang quvaray-ud ber || uduridduyči minu bui. yurban erdenis-in adistid kigsen-ü kücü-ber üile üres-tür ünemšigsen-ü tula³, sešig ügei erte šiltayan-u körönge sačaysan-dur, üre ülü qomsadqu buyan-i kičiyegesen bui⁴. nasun || minu jalayu bolbasu, uqayan-u jüil-dür mergen boluysan-u učir teimü bui’.

* From I. J. Schmidt: *Grammatik der mongolischen Sprache*, St. Petersburg, 1831, p. 16.

¹ gegen oyutu ... yabuyci, ‘he was one who went in the ways of the great ones of illuminated insight’.

² dörbel ügei medeküi nigen, ‘one knowing no obstacle (to attain Nirvana)’.

³ yurban erdenis-un ... ünemšigsen-ü tula, ‘because I have become aware of the consequences of action through the power of the three jewels blessing’.

⁴ sešig ügei ... kičiyegesen bui, ‘when, free from doubt, I sowed the seed of original cause, I attained virtue of no small consequence’.

* * *

Persons who begin reading in Mongolian script at lesson 8 should first read plates II, III and IV. If you begin now with Plate I (Selection X), there are forms there which are not known by lesson 8.

IV. Glossary

Mongolian-English Glossary

The glossary is intended to be complete for all words cited in the lessons and reading selections. The entries are mostly arranged to show common elements or derivative stems, where this does not unduly violate the alphabetical order. Verbs are entered under the stem form (*bol-*), but some common derived forms (*kemen*, *bögesü*) have also been entered. The more obvious loan-words are marked with the language of derivation. The plurals of many common words are entered.

The vocabularies of Lessons 1—10 contain about 500 words, and the reading selections, another 500. This glossary may also serve to read the selections in K. Grønbech, *Mongolske Tekster i Originalskrift*¹, Copenhagen, 1945.

The order of letters in the glossary is as follows: *a, b, č, e, γ, i, ġ/y, k/g, l, m, n, q, r, s, š, t/d, o/u, ö/ü*. This arrangement makes it possible to locate a word met either in transcription or in the original script by looking in only one place. While preserving the essential order of European alphabets, it also prepares the student to use Mongolian dictionaries.

Minor variations in spelling, as *a/i*, *a/u*, etc., are seldom given an additional listing in the glossary. The complete range of meanings for a word is not always given, but the definitions are restricted to those suitable to the stories.

A

a voc. part., Oh!, Ah! (see § 44d)
a- to be
ab- to take, to buy, to take in marriage
abču ire- to bring
abači- to take, take away; conduct
abayai a form of address to one's elders; sire
abari- to mount, climb up
abčira- to bring, fetch
abiyas inclination, habit, nature
abqayul- to have take
abdara|n, abdura|n box, container

abulča- to take (with one another); to fight (one another)
abura- to save, rescue, protect
abural protection
ači good deed; benefaction
ači tusa reward
ačila- to show mercy; to reward
ačitu possessing virtue; charitabel
ayali custom; character; habit
ayasi movement; form; conduct
ayta gelding
ayui very, great, vast
ayul- to place, put, arrange
ayula|n mountain

¹ Specifically, these are the frame story, story 1 (the tale of the rich man's son) and story 8 (the tale of the painter and the joiner) from the Tales of Siddhi Kūr (the *Vetālapañcavimcātika*), Chapter 34 (the tale of the good and the bad prince) from the *iliger-iin dalai* (The Sea of Stories), and pp. 62—70 of I. J. Schmidt's edition of Sayang Sečen's Chronicle.

ayulja- to meet; to visit
ayuljar meeting; corner, end
ayur air; spirit; force
ayurla- be angry
ayurasun things, goods
ayurasutu having possessions, rich
ai voc. part., Oh!, Ah! (see § 44d)
aia (aya) voc. part., Oh!, Ah! (see
 § 44d)
ail camp; neighbourhood
ailadqa- to report; to say (to a
 superior)
aisu- to approach
ajai, aji = *ajuyu*
ajuyu was (see § 49a)
ala- to kill
alaldu- to fight (one another)
alay variegated, of various colors
alayul- to have kill
alba|n tax, tribute; duty, obligatory
 service
albatu subject, slave
alyur slow, quiet, careful
ali what, where
ali ... ali either ... or
ali ba every, any
ali biuri anyone, no one
ali ken anyone, who, he who
ali yayun anything
alin who, which (of several)
alya prank, jest
alyala- to joke, play pranks
aljiya- to be tired
alqu step, pace
alda- to drop; lose; sin, lack, fail
 to attain
aman alda- to promise
alta|n gold
aldayul- to abandon, flee; to make
 sin
aldar glory, fame, honour
aldarši- to become famous
aldartan said (pl.) famous persons,
 celebrities
aldara- to leave, abandon, become
 detached
aluga hammer
alurqai slope, bending
alus (postposed), across, through
ama|n 1. mouth, lips, opening
 2. family, household
amaray friend; dear, well-loved

amaragla- to love passionately
amiri (Skt.) mango
ami|n spirit, breath, life
amitu one possessing life, a being
amitan (pl.) living beings
amidura- to live; to come to oneself
ama|n taste, good taste
amu- to be peaceful, happy; to rest
amuyul- to calm, pacify, make
 happy
amuyulang peace, happiness, calm
amui see *a-*
amur peace, happiness, fortune
amurqan quite peaceful
amurči- to rest; to live in peace
amurčiyul- to pacify, calm
anggir 1. orange, yellow
 2. duck-like bird
angqa|n beginning, first
angqaduyar the first
amu nom. part., indicates preceding
 word is subject; his; see § 10
aga elder brother
araki wine, brandy
arakitu drunk
arasu|n skin, leather, hide
arad people, nation
arbai barley, oats
arban ten
arbičiyul- to increase, grow
arbid- to be increased, enlarged
arbidqa- to increase, enlarge (tr.)
arči- to clean
arya means; art, craft, plan; trick
aryala- to scheme, employ cunn-
 ing
aryada- to ensnare, trap, ambush
aryatu crafty, artful
aryamji cord, rope
aryul slow, gentle, peaceful
ariyun pure, clean, sacred
ariki = *araki*
arilya- to clean, cleanse, cure; to
 vanquish (fear)
arsalan lion
aru back, spine, behind, north
arši (Skt.) a Rishi, a saint
asay|u- to ask, inquire
asayul question
asayulča- to ask (one another)
asara- to have pity on, to commis-
 sion; to bring up

asqa- to empty, pour out
asuru very, extremely, more
asiyla- to use, make use of
asida always; constant, eternal
ataya|n envy, jealousy
atayatu envious, jealous; evil minded
atala about to
adali (postposed) equal, like, similar
adistid (Skt.) blessing, providence
aduyu|n herd (esp. of horses)
aduyula- to watch herd
aduyusu|n cattle, stock
aturiyul- to wrinkle, pucker, frown
aya strength, might
aya (*aia*) voc. part., Oh!, Ah! (see § 44d)
ayay-qa takimlig (Uig.) a rank of priest, gelung
ayaya bowl, cup
ayu- to fear, dread
ayul fright, fear

B

ba and, also; we
baya small; young
bayačud (pl.) children
baya saya trifle; little by little
bayana column; support
bayatur hero (cf. Russ. *богатырь*); brave, courageous
bayča package, bundle
bayši (Chin.?) teacher, scholar
baytaya- to contain, hold
bayu- to descend, get down; to sit down
bayulya- to have descend, lower; to decree; to marry off
bai- to be, exist; to wait, dwell, stand
baiyul- to place, set, build, erect, establish
bailya- to stop (tr.), discontinue
baina|m is; being (durative of *bai-*)
baiday what customarily is; usual
baidal state, manner, form
baišing (Chin.) building, house, room
bajaya- to arrange, prepare
balyasu|n (pl. *balyad*) city, town, village
bara- to finish, conclude, consume

barayda- to be finished, come to an end
baraydaši ügei inexhaustible, endless
baraya merchandise; something in the distance; reality
barayada- to visit, have an audience
barayun right
bari- to take, seize, catch, keep
bariyul- to have take; to catch
barildu- to hold one another, wrestle, fight
barkira- to cry, shout
bars, baras tiger
basa then, still, also
basa ču (*küü*) again, once more
basu things, goods, riches
badara- to blaze, flame
badarayul- to inflame, ignite; to increase
batu hard, firm, honest
bayan rich
bayar joy, happiness
bayar üiles gifts
bayarla- to rejoice, be happy
bayas- to be happy, rejoice
bayasqulang joy, delight, rejoicing
bayasulča- to rejoice (with one another)
bekile- to strengthen
belčir confluence of rivers
beleg (pl. *-iid*) gift, present
beled- to prepare, set up
belge (pl. *-s*) sign, mark
belkegüsii|n waist
ber nom. part., indicates preceding word is subject; makes pronouns indefinite; see § 10
bere mile
beri (pl. *beriyed*) daughter-in-law, (pl.) engaged couple
berke difficult; heavy
beder marks, figures, designs
beye self, body, nature
beye minu I
bi I (see § 35)
biči- to write
bičig writing, letter, composition, book
bičin monkey
bičigan little, little bit
bilig knowledge

bing (Chin.) name of a year
biraman (Skt.) Brahman
bisire- to respect, worship
bide we (see § 35)
blama (Tib.) lama, priest
bširu (Tib.) coral
buča- to return, turn back
bučaya- to return (tr.)
boyda holy, sacred
boyo- to bind, tie
boyol slave, subject
bui is, there is; existing, being
bui-ja there is indeed, there
 certainly is
bol- to be, become, exist, be possible
-ju bol- to be able
bolai = *buyu*
bula- to bury, plant
bulay source, spring
bolbaču although, if, in spite of
bolbai = *bui*
bolbasu if, as, when, in event
bolbasun finished (meal), prepared
 (food)
bolya- to make, do, produce
bulya- to fight, assault, attack
bolyaya- to notice; to verify
buli- to take away (by force)
buliya- to rob
buliyayda- to be robbed, plundered
bolja- to arrange, make an appointment
boljaldu- to be arranged
boljimar, boljumur lark
bolda- to be; to make, accomplish
bolday|a hill
boltala up to, as far as, while, during
bultari- to shirk work
boluyučai perhaps
bolui (archaic) = *bolumui*
bolultai possible
bolumui is
bolor crystal, rock crystal
bolusa(i) conditional of *bol*
boluyu = *bolui*
buqa bull, ox
bugar (Skt.) temple
burgan (ult. < Skt.) intelligence,
 supreme reason; Buddha
bursang quvaray (Uig.) union of
 priests, clergy
burtay filth
buruy color

buruyud- to blame; to flee
buruyula- to flee; to behave im-
 properly
burušiya- to reproach
bos- to arise, stand up
bosqa- to make, stand; raise, erect,
 build
busu (pl. *-d*) 1. other, different
 2. not, without
busuyu = *busu* + *u*
bošoy word; order
buta thicket
bodi (Skt.) the perfection of intelli-
 gence to the Buddhistic state
bodo- to consider, regard; determine
budu- to paint
buduy coloring, dye
budaya|n rice, millet; porridge
buu prohibitive part., negates im-
 peratives (see § 44b)
buyan good deed, virtuous act
buyu 1. is; or (see § 49)
 2. *bui* + *u*, is it?
bü- (*bö-*) to be
bögesü if, if there be, in event
tein ber bögesii if that is the case
bögetele as long as, inasmuch as
böge shaman
bögle to stop up, cover
bügüde all, every, entire
bügüdeger all, all together
böjig- to dance
böjigči dancer
büküün (pl. of *büküi*) all, every(thing)
bülečeg ring
büliğe (he) was; there was, existed
bömböge ball
büri (postposed) each, all
bürin completely, entirely
büriye shell, conch, trumpet
bürkü- to cover, to be covered
bürüi dark, darkness
bütü- to be finished, to conclude
bütüge- to make, accomplish
büdügün large, heavy
bütün complete, entire

č

čabči- to cut down, fell; to close
 one's eyes
čabčila- to cut in pieces; to engage
 in sword play

čay time, season
 tere čay-tur at this time, then,
 thereupon
 čayan white
 čayayčin white (fem.)
 čayana farther away; behind
 čaylaši ügei infinite; peerless
 čai (Chin.) tea
 čai- to grow light; to bleach, whiten
 čambudvib (Skt.) world; Indian con-
 tinent
 čang cymbals
 čandali (Skt.) half-caste, low-caste
 person
 čandan'a (Skt.) sandalwood
 čaqulai (sea) gull
 času|n snow
 čadig genealogy
 čeberle- to clean
 čečeg flower
 čečeglig garden
 čengge- to amuse oneself
 čengeldii- to amuse oneself (with
 others)
 čerig (čirig) army; soldier; war
 čes bronze, brass
 či thou, you (2nd. p. sg.) (see § 35)
 či = ču
 čib|bü- to plunge, submerge, sink
 čičuya whip
 čiytaya|n gag; cord, string, rope
 čiytayala- to tie up, to gag
 čiyul|a- to gather (intr.)
 čike right, straight, truthful
 čiglen direct
 čilayu|n (pl. -d) stone
 čima- oblique of či, thou, you
 čime- to adorn, beautify
 čimeg ornaments; attire
 čimege|n cry, sound, report
 čina- to cook (tr.), prepare (food)
 činadu on that side; foreign
 činayši over there; further, behind
 činggis qayan Gengis Khan (see
 Intro.)
 čindamani (Skt.) a magical gem
 činua (pl. činus) wolf
 čirai face
 čirig (čerig) army; soldier; war
 čirgle- to wage war
 čisu|n blood
 čida- to be able; can

čidqu- pour
 čoy blaze, splendor, glory
 ču (emphatic part.) also, indeed
 čuburi- to run, flow (uninterruptedly)
 čoyčala- to pile up, to construct
 čuyača- to gather, assemble (intr.)
 čuylayrul- to collect, assemble (tr.)
 čoyol- to make an opening, pierce
 čoki- to strike, beat, hammer
 čugay rare, precious
 čugul narrow
 čugum exactly, actually, quite
 čöb a bit; remainder
 čöble- to pick up grain
 čügege- to chase away
 čögen few, little
 čögeken some few
 čögeresün see kögesün
 čüle- to banish, exile
 čölme- to steal, rustle
 čöm all, completely

D see T

E

eber horn
 ebesü|n (pl. -d) grass; plants
 ebed- to fall sick, feel bad
 ebe(d)či|n sickness
 ebde- to destroy, ruin
 ebdere- to perish, ruin
 ebige|n old man; grandfather
 ebil winter
 ebir breast, chest
 eče- to grow thin, emaciate
 eči- to go
 ečige father
 ečige eke parents
 ečis end, goal
 eimii so, such, such a one
 ein so, such, thus, in this manner
 ejen (pl. ejed) ruler, master, lord
 eke (pl. -s) mother
 ekener married woman
 egere- to entreat, beg
 egečig voice, sound, song
 eki|n beginning, source
 egiid- to construct, make, manu-
 facture
 arpa egiid- to find a way out
 egüile|n cloud
 egületü cloudy

egün- oblique form of *ene*
egiir- carry on one's back
egiiri long
egiis- to begin
egiiske- to begin; to produce, make
egiide|n door, entry
elči (pl. *-s*, *-d*) envoy, ambassador
ele affirmative particle
ele bögesü if, whatever it be
elegle- to ridicule
elige|n liver, stomach, insides
eljige|n ass, donkey
eldeb all sorts, different, diverse
em medicine, remedy, drug
emči doctor, physician
eme (pl. *-s*) woman, wife
emege|n old woman, grandmother
emegel saddle
emiye- to be afraid
emkü morsel, mouthful
emiine before, the place in front of one
emiine jüig south
emüs- to dress oneself
emüske- to dress (trans.), to clothe
ene this
enel- to grieve, sorrow
enedkeg India
eng area, space; strengthening particle: the very-, the all-
engke peace, quiet, well-being
enggiüre dear, favorite, pet (name)
ende here
endeče hence, thereupon
endekei the one here (Ger. *hiesige*)
ere (pl. *-s*) man, husband
eregün chin
eri- to seek; ask, request
erike|n rosary; chain (of pearls)
erildüi- to seek, ask (together); to take counsel
eriyen varicoloured; motley; adorned
erke power, might
erketen powerful; the senses; the zodiac
ergi- to turn, circle
ergiçegiil- to have turned; to think
ergigü addled, crazy
erkim supreme, chief, outstanding
erkim aqa good sir!
ergüi- to render, present (to a superior)
ermeg barren mare

ersü neuter
erte early, former, ancient
erte urida once upon a time
erdem talent, merit, virtue, wisdom
erdeni (Skt., pl. *-s*) jewel, treasure
erii- to dig
ese no, not (preposed)
ese bögesü if it be not so, otherwise, or else, *n'est-ce pas?*
esen safe, well, healthy, prosperous
esergü opposite, against
esergü tesergü to and fro, hither and yon
esrua (Sodg.) Brahma
ed (Uig.) things, wares, possessions
ed tavar goods, wealth, fortune
ede- pl. stem of *ene*
edäge- recover, heal (intr.)
edägege- heal, restore, revive (tr.)
eteged side, region
edüge now
edüi not yet
edür day
eye peace, accord

G see K

Γ

yayča one, only, sole, alone
yayčayar sole, solitary
yayčaqan only, sole, alone
yai misfortune, evil, injustice
yaiga- be astonished, surprised; to regard with wonder and admiration
yaigaldu- to admire in company
yaigamšiy wonder, marvel; admirable, remarkable
yajar (pl. *yajad*) land, earth, place, country
yal fire
yaljayu mad, crazy
yaqai pig, swine
yar hand, arm
yar- to come out, go out; to proceed, occur, begin
yarya- to take out, bring out; to free; to produce
yarta- to be surpassed
yasal- to be afflicted, complain
yasalang pain, complaint
yasalulča- to lament in company

yašiyun bitter, harsh
yašiyuda- to be sad, grieve
yadana outside
yadayši outside
yadanaši that in front
yadayur the outside, exterior
yau ditch, crater
yautu bašing prison
yobi barren steppe, desert, Gobi
yučin thirty
yui- (*yuyu-*) to ask for, request
yuilinči beggar
yulir meal, ground grain
yurbayula all three, the three together
yurban three
yorbila- to cover with lime; to bulge out (as of relief work)
yutu- to trouble, bother oneself; dishonour, lose face
yutayar third
yutul boot, shoe
yodoli horn-pointed arrow
yooa beautiful, handsome, charming
pool river valley, river; kernel, essence; center, origin, source
yuyu (*yui-*) to ask for, request; to ask the hand of

I

ibege- to aid, help, protect
ibegel protection, blessing
ičegüre- to blush with shame, to be ashamed
ijayur root, origin, family clan, extraction
ila- to surpass, surmount
ilaya- to surmount, overcome
ilayaysan conqueror, majesty
ilege- to send, dispatch (a messenger, delegate)
iledte clear, obvious
iledke- to declare, manifest, explain
ilya- to distinguish, discern, make out
ildü|n sword
ima- oblique stem of 3rd p. sg. pronoun (see § 35)
imaya|n goat, buck
imaya merely, only
inadu on this side; existing, present
inayši on this side, around here; down to the present
inaru before, until, after

inege- to laugh, smile
inggižü (colloq.) thus, in this way
inje, inji dowry
inu (nom. part., see § 10) indicates subject; his
irbis panther, leopard
ire- to come, arrive
iregül- to make come, to summon, invite
irgen persons, people, men
irjailya- to bare one's teeth (at one another)
isü|n = yisiün nine
ide- to eat
idegde- to be eaten
idegen food, repast, meal
idegił- to give to eat, to feed (tr.)
idelče- to eat (something) together with others
ideši food, meals
itege- to believe, trust, confide in
idqa- to warn; to stop (tr.), hinder
idqaya warning

J/Y

NB. *j/y* are identical initially only
-ja emphatic particle; certainly, surely
jabšar interval, space, chink
jabdu- to take measures, make preparations
yabu- to go, walk, travel, wander, live
yabužul- to make go, to send
yabulča- to journey together
yabudal going, conduct, behavior
yayaki- to make what, to do how
yayakin how?
jayan elephant
yayara- to hurry
yayaran hastily
yayuki- to do what, to act how
yayuma object, something
yayu|n what
yayun ber something
yayun-dur why, for what (reason)
jayun hundred
jayura between, while, during
jayura- to close together, compress
jaila- to depart, leave; to evade
jaki- to order, command; to proclaim

yaki- to do what, to do how
yakin why?, how?
jakir- to command, direct, govern
jakirayalayul to have administer
yakṣa (Skt.) a Yakṣa, an evil spirit
jala- to summon, invite; to steer
jala_{yu} young; youth
jalbari- to pray, request, implore
jam way, road
yambar which, what kind
jambudvib = *čambudvib*
jang morals, character, being
jaqa edge, border, bank
yara wound
jarim some, others; half
jarim-dur sometimes
jarim ... jarim some ... others
jarla- to publish, announce
jarliy word, order, command (of a superior); decree, royal edict
jarliy bol- to declaim, pronounce; (of a superior) to speak, say, command
jarudasu_n slave, servant, messenger
jasa- to correct, improve, repair; to direct, found, govern
yasu_n bone; lineage
yasutu boned; related
yada- to be unable
yadara- to become exhausted
yadayu poor
jayaya- to bestow (of God), create
jayayatu having a fate, predestined
jayaya_n will, fate, soul, existence, fortune
yeke large, great, greatness
yekes (pl.) the great ones (i.e., gods)
yekeken rather large
yekede very, much
jegü- to fasten; to bear; to set a net, snare
yegüdke- to change, move, shift; die
jegüdile- to dream
jegüdin a dream
jegü_n needle; left, east
yeren ninety
jerge order, rank, turn
jergeber in turn
yerü in general, quite; common, usual
yerünggei general, ordinary; public

jes copper
yi (Chin.) name of a year
jibqulang grandeur, majesty, splendour
jiči also, still
jiya- to show, indicate, teach
jiyalala- to be taught
jiyasu_n fish
jiyasuči_n fisher(man)
jiġsi- to dislike, hate
jiakü- to be industrious, diligent
jil year
jiłvi, *jiłbi* magic, sorcery, deceit
jiłviči_n magician, sorcerer
jiłmegül- to show anger
jimis fruit, berries
jiřan sixty
jiřya- to rejoice, be happy
jiřyalang happiness, prosperity
jiřayayul- to make happy, delight
jiřyaldu- to be happy with others
jiřuy painting, picture
jiřuyči painter
jiřuyyan six
yirtinčü world
yisiin nine
joba- to suffer, sorrow
jobaya- to make suffer, torment
jobalang sorrow, suffering, misfortune
jobaldu- to suffer together with others
jočin traveller, guest
jočyla- to eat and drink, consume
joki- to be suitable, satisfactory; to agree with
jokis excellent, proper; decency
jokistu proper, conforming to practice
jokiya- to make, fashion, compose
beleg jokiya- to present, give gifts
jočya- to meet; to visit; to greet
jočyaldu- to meet one another
jułjaya_n young, offspring
jułjayała- to give birth to
jum see *gem* *jum*
jonggila- to collect, assemble
jon people, community
jun summer
joči- to go away, depart
jurim, *jurum* law, custom, usage

yosu|n custom, manner, rule
yosula- to follow custom or usage;
 to observe ceremonies
žöb fine, good, excellent, true
žöb döröge left stirrup
žöbleldii- to deliberate, confer, hold
 a conference
žöbšiye- to approve, assent
žiil class, type, sort; chapter
žiig side, region, direction; towards
žöge- to move (tr.), transport, carry
žögei insect; bee
žögelen soft, tender, sensitive
yüm = yayuma
žüde- to be exhausted, be disturbed

K / G

ga (Chin.) name of a year
kabalik Kabalik, a city
galab (Skt.) eon, age
garudi (Skt.) a miraculous bird
ge- (colloq.) to say
ged = gaged (Class. *kemeged*)
kebeli stomach, womb
kebte- to lie
gei- to shine, be resplendent
geigsen the illuminated one
keiske- to wave, scatter, sow, broad-
 east
keiste- to be moved; to be driven
 away
keid cloister, monastery
kejiye when, once
kejiyede sometime, once
(ge)gegen light, bright, illuminated;
 splendour; reincarnation of the
 Buddha, Holy One; person, heart,
 soul
gegen-degen by one's self; in his
 splendor
gegen oyutu having a splendid
 intellect, of illuminated con-
 science
geki- to nod assent
kegiükken = keükken
kegiür corpse, body
kegiürjigene pigeon, dove
kele- to say, speak, talk
kelelče- to converse, discuss to-
 gether
kele|n tongue, language, speech

gem evil, fault, offense, sin
gem ügei faultless, just; makes no
 difference
gem žum fault, mishap, error
keme- to say, speak; to name, call
kemeldii- to speak to each other
kemebesü when one says; as if to
 say; for example; because
kemen saying; equals quotation
 marks
kemkeči- break, crush
gemle- to harbor a grudge, be mal-
 content
gemšigülengthü repentant, contrite
ken (pl. *ked*) who, which
kenii whose
ken ber someone
ken kümiin any man, anyone
genedte suddenly, all at once
kengerge drum
ger (pl. *-iid*) tent, home, house; family
ker how
ker be if
ker bolba actually
ker büri everyone
keregür quarrel
kereg necessity; matter, thing, affair
keregle- to need, require; to
 demand, use
keregtü necessary, needed
kerem mound, wall
gergei wife
gergei bolulča- to marry
kešig favor, good luck, fortune, grace
gešigün branch, member, part
ged from *ge-*
gedergü back, behind
getil- to traverse, pass, cross
kedü|n how many; some, few
arban kedün some ten, ten-odd
keidiidiiger which, how many
keidiunde how many times
ketirkei distinguished, superior,
 excellent
keükken (pl. *keükded*) child
gi (Chin.) name of a year
ki- to make, fashion, construct,
 arrange
kiged and, also, together
kičiye- to strive, work at, apply
 oneself
gički- to step, trample

kijayar border, edge, end, shore, bank
kigiri banner, guidon
kilyasu|n hair
kilinča sin, fault
kilngle- to become angry
gilte splendour
kimura- to be troubled, be disorderly
kimusu|n claws
ginji chains, fetters
ging (Chin.) name of a year
kirtü- to get dirty, soiled
kidu- to cut, kill
kituya knife
kkib (*kiib*) a silken cloth
kšan (Skt.) moment, instant
goršiša (Tib.) a type of sandalwood
kü strengthening part. (see § 51b)
köbči bowstring; chain; mountain ridge
gübčin all, entire
köbege edge, border, bank
köbegün (pl. *-d*) son; young man
küčü|n power, strength
küčüttü (*-tei*) strong, powerful
güi (Chin.) name of a year
güiče- to finish, end, complete
küji perfume, incense
küjügü|n neck
kög sound, voice, music
köke blue; green
kökere- to become blue
köge- to hunt, pursue
kögelge- to have driven away
kögerükü poor (man)!
kögesün čögeresün scum, foam
gügi- to fish with hook and line
köl foot, leg; basis, action
költü tailed
kölemji, *kölümji* cave, lair
küliye- to wait for
kölge|n mount; means of transport, wagon
kölgele- to ride horseback
kümün human, man
gün deep, depth; dark
künesü|n provisions
künjid sesame
könngen easy, easy, light
köndeile- to hollow out
köndelen across, on the side
kündü weight, weighty, important; value
kündüle- to show respect
kündülel honour, respect
könüge- to injure, mistreat
kür- to come, arrive, attain, reach; grow to
körbe- to topple over, tumble; to roll on the ground
kürčemtü distinguished, illustrious
küriye|n camp, enclosure, compound
küriyele- to pitch camp, make a ring
küriyelegü to become encircled, surrounded
kürge- to bring, have come, lead
köröngge grain, seed
kürte- to attain, reach, get
kürtege- to have someone get; to honour with a favour
kürtele going as far as, until
körög picture, painting
kürügül- to bring; to send
görügesün wild game
küse- to desire, covet, wish
küsel wish, desire
köser earth, soil, ground
kösigürke- to be stubborn
kösigürken ögüle- to contradict, dispute
ködege open steppe, desert
kötel-, *kötöl-* to lead, conduct; to move
köteliü movement

L

lab really, exactly, truly
labai sea shell; mother of pearl
lama see *blama*
lang (Chin.) ounce of silver, a taël
luu (Chin.?) dragon

M

mayad certainly; really
mayta- praise, laud
mayu evil, bad, poor, unhappy
mayu bol- to get hurt, injured
mayušiya- to blame, reproach
mal livestock, cattle
malta- to dig
man- oblique stem of *ba*, we (see § 35)

mana- to hold night watch; to make the rounds as guard

manayar next day

marṣada morning; tomorrow

mariya- to steal up on, creep up stealthily

maši many, much, very

mašida very, extremely

matar sea monster

matar jögei crocodile

meküiski- to bow respectfully, to greet

mekiis weak, exhausted, poor

melekei, menekei frog, toad, turtle

m(e)ngdeni- to be disturbed, upset

mendü, mengdü healthy, whole

mergen clever, wise, capable

mede- to know, learn, experience

medegül- to make known, inform

metüi (pl. *metüs*) postposed; as, like, similar

mingyan thousand

minu my

miga|n meat, flesh; body

moyai (pl. *moyas*) snake, serpent

molor = *bolor*

mongol (pl. -čud) Mongol, Mongolian

mungla- to be in need

mundal ügei extraordinarily, abundantly

mungdani- to be in need

mungqay ignorance

morila- to ride horseback, mount to horse

mori|n (pl. -d) horse

moritu having a horse; a rider

morda- to set out, depart (on horseback)

modu|n wood, tree, forest

moduči woodworker, carpenter, joiner

muski- twist, wind

munu- to weaken, age

möltöre- to loosen, detach, release; to escape

mön deictic particle: just that one; certainly, surely, really

mön kii just that one there; the same

mönggii|n silver; money

möngke eternal, everlasting

mör way, road, track, order, row, method

tere mör-iyer along that road

mören (pl. *möred*) river, stream

mörgö- to bow respectfully; to kow-tow

mörö|n shoulder

möski- to follow a track, to trail

mösün ice

N

nabtarqai ragged

nayad- to play, amuse oneself

nayaču uncle (on mother's side)

nayadum game, amusement

nayur lake, sea

naičiyar fat

naiman eight

naira- to agree; to unite

nairayul- to reconcile, bring to accord; mix (colours, drugs)

nairala- to celebrate, amuse oneself

nairalčin soft; foolish

nairamdayu agreed, united

nama- oblique of *bi*, I (see § 35)

nara|n sun

narin thin, slender; secret

nasu|n age, years of life

nasula- to attain an age

nasun turqaru forever, always

nasuda entire life, unceasingly

nadur see § 35

nayan eighty

nege- to open

negiresü|n charcoal, coal

neng much, very

n(e)ngji investigation, search

nere name, title

neretii named

nereid- to name, call

niyu- to hide, secrete

niyuča secret

niyur face

nige|n a, one

nigeken only one, a single

nijeged one at a time, one each

edüür-in nijeged once a day

nigüü sin

nigüles- to commiserate, sympathize

nigülesügči merciful one

nigültüi sinful, sinner

<i>nilbusu n</i> tear	<i>gayurayda-</i> to be deceived
<i>nilqa n</i> (pl. - <i>s</i>) child	<i>gayurai</i> dry
<i>nirvan</i> (Skt.) Nirvāna, release of the soul from suffering, union with the absolute	<i>gayuryal</i> heap, pile, ditch
<i>nis-</i> to fly	<i>qaira</i> mercy, grace, sympathy, pity
<i>nisvanis</i> (Skt.) attachment to the world; inherent evil	<i>qairan bainam</i> that is a pity
<i>nitula-</i> to kill	<i>qairala-</i> to love, show mercy; take pity
<i>nidi n</i> eye	<i>qairatai</i> beloved
<i>nidiügiir</i> pestle	<i>qairčay</i> chest, casket
<i>noyoyan</i> green; plants	<i>qaja-</i> to bite
<i>noyon</i> boy	<i>qajir</i> griffon; vulture
<i>noir</i> sleep	<i>galayun</i> heat, warmth
<i>noitan</i> fresh, moist	<i>galayuča-</i> to be warm, feverish
<i>nom</i> (ult. < Greek) doctrine, belief, dharma; book; duty, obligation	<i>gali-</i> to fly, take off; die
<i>nomčila-</i> to teach, instruct	<i>gamiya</i> where, whither
<i>nomla-</i> to teach, instruct	<i>gamiyaši</i> whither
<i>noqai</i> dog	<i>qamtu</i> (postposed) together with
<i>noyan</i> (pl. <i>noyad</i>) prince, nobleman, ruler	<i>qamtuda</i> in union with, jointly
<i>noyalayči</i> tyrant	<i>qamuy</i> all, every; quite complete
<i>nögči-</i> to pass (of time); to end, die	<i>qan</i> (pl. <i>qad</i>) prince, lesser ruler
<i>nökör</i> (pl. <i>nököd</i>) comrade, friend, companion	<i>qan köbegin</i> prince
<i>nököče-</i> to ally oneself with, make friends	<i>qan oron</i> throne; capital
<i>nögöge</i> second, other	<i>qan-</i> to be satisfied
Ø see U	<i>qangya-</i> to satisfy
Ö see Ü .	<i>qaniča-</i> to be a friend of, be related to
Q	<i>qanila-</i> to contract friendship
<i>qabčil</i> ravine, pass	<i>qandu-</i> to turn
<i>qabiya</i> benefit, profit	<i>qanduyul-</i> to turn (tr.), direct
<i>qabtayai</i> flat	<i>qanuši ügei</i> dissatisfied, malcontent; incapable of satisfying
<i>qabur</i> spring	<i>qara</i> black
<i>qačar</i> cheek, jaw	<i>qara-</i> to see, regard, notice
<i>gaya-</i> to close, lock	<i>qarabtur</i> dark, pitch-black
<i>gayača-</i> to be separated, removed; to depart	<i>qarayalja-</i> to see, observe
<i>gayačayul-</i> to remove, deprive of	<i>qarayda-</i> to show oneself, be seen
<i>qayalya n</i> gate, door, entrance; Kalgan	<i>qarayul</i> sentinel, guard
<i>gayan-</i> to cut; to plow	<i>qarayul-</i> to make see; to watch (herd)
<i>gaya</i> quite, apart	<i>qarayulči</i> guard; shepherd
<i>gayara-</i> to crack, split	<i>qarai-</i> to spring, leap (down, into)
<i>gayan</i> emperor, king, Khan	<i>qaraila-</i> to spring high, leap up
<i>gayas</i> half	<i>qarangyui</i> dark, darkness; ignorance; hell
<i>gayučin</i> old, ancient	<i>garisu n</i> womb, belly
<i>gayučin üge</i> proverb	<i>garbu-</i> to shoot with bow and arrow
	<i>garčayai</i> hawk, falcon
	<i>gari-</i> to return (home)
	<i>garin</i> again, but
	<i>gariyu</i> back, return, reply, reward
	<i>gariyul-</i> to return (tr.); to reward; to answer
	<i>garilčan</i> together, mutual, reciprocal

<i>gariya</i> dependence, subject	<i>gongqo</i> bell
<i>gariyatū</i> subordinate, subject, vassal	<i>gonggor</i> depth, cavern; chestnut horse
<i>garkitu</i> running (water)	<i>goni n</i> (pl. - <i>d</i>) sheep
<i>garši</i> court, palace, castle	<i>qono-</i> to live, dwell (overnight)
<i>gas</i> jasper, jade	<i>qonoy</i> 24-hour period, a day and night
<i>gašira-</i> to become tired, bored	<i>qoor a</i> evil, poison
<i>gatayu</i> solid, tough, cruel, hard	<i>goortu</i> evil, poisonous
<i>gadayałala-</i> to keep, watch	<i>goor bol-</i> to be hard on, bad for
<i>gadayałayul-</i> to have kept, watched	<i>goorla-</i> to harm, poison
<i>qada n</i> rock, cliff	<i>qura</i> rain
<i>gatayuji-</i> to do penance	<i>qura-</i> to assemble, gather (intr.)
<i>gataqan</i> rather strong, hard; quite certain, self-confident	<i>qural</i> assembly
<i>gadqu-</i> to stick; to plant	<i>gorya</i> castle, fort
<i>gatuytai</i> woman, wife	<i>gurya n</i> lamb
<i>qadum</i> male in-law	<i>qori-</i> to collect, press; to mix, blend
<i>qadum ečige</i> father-in-law	<i>qorita-</i> to desire; to love
<i>qatur</i> queen, princess, wife, woman	<i>qoriyla-</i> to reprimand, swear at
<i>qauli</i> custom, tradition; saga, story	<i>qorim, qurim</i> feast, banquet, celebration
<i>gubaqai</i> dried up, parched	<i>gorimla-</i> to celebrate, feast
<i>gubčasu n</i> garments, clothing	<i>qurimqan = qurum</i>
<i>qubi</i> part, piece	<i>qorin</i> twenty
<i>qubi bolya-</i> to divide	<i>quriya-</i> to collect, gather, assemble
<i>qubil-</i> to transform oneself	<i>gormusu n</i> silken gauze
<i>qubilya-</i> to transform (tr.)	<i>qurdun</i> agile, swift
<i>qubilyan</i> transformation, shape; reincarnation	<i>goroya-</i> to reduce; to kill
<i>gočora-</i> to remain, be left over	<i>quryu n</i> finger
<i>guyu</i> (breaking) in two, apart	<i>qoroqai</i> insects, worms, vermin, etc.
<i>gojola i</i> throat; food	<i>qoros-</i> to become angry, offended
<i>quyur</i> lute, balalaika	<i>gorum, qurum</i> moment, instant
<i>quyurda-</i> to play on the <i>quyur</i>	<i>gorumqan = qorom</i>
<i>quyura-</i> to break	<i>qos</i> pair, couple
<i>quyurqai</i> piece, torn off portion	<i>quda</i> brother-in-law; cousin
<i>goyosun</i> absence, lack, empty space	<i>qudal</i> deceit, lie
<i>qoiy</i> island	<i>qudaldu-</i> to sell, deal in
<i>goina</i> after, later, since	<i>qudalduyan</i> trade, commerce
<i>goinayši da</i> after, behind	<i>qudalduyči</i> dealer, merchant
<i>goitu</i> behind, rear; the future	<i>qudaldu n</i> trade
<i>gokira-</i> to wither	<i>gota n</i> fortress; city, town
<i>gola</i> far, distant	<i>quduy</i> well
<i>qulayaiči</i> thief	<i>qutuy</i> dignity, distinction; divinity, holiness
<i>qulayu-</i> to steal	<i>qutuy yuyu-</i> to pray
<i>qula n</i> roan and white horse	<i>qutuytu</i> elevated, venerable, saintly; a title
<i>qoli-</i> to mix	<i>gotola, qotala</i> all, every
<i>guluyana</i> mouse	<i>qudurja</i> tail strap
<i>gumay, gumaki</i> sand	<i>quvaray</i> (Uig.) community of clergy
<i>gomsa</i> small, insignificant	<i>quyay</i> armor
<i>gomsad-</i> to diminish, decrease (intr.)	

goyer two; and
goyerduyar second
goyaγulaqan-a two all by themselves
goyer buri both of them

R

rasba (Tib.) person wearing cotton clothes; an Indian ascetic

S

saba container
sača at once, immediately
sačayu equal, similar; at the same time as
saču- to strew, sow, disperse
sadu|n close friend
sayad delay, difficulty
sayatayul- to delay, defer, prolong
sayu- to sit, be seated, live, dwell
sayulya- to set, place, appoint
saiki proper name?
sain good, fine
saiqan beautiful, pretty
saišiya- to approve, praise, reward
saitur good, well, very; (will you) kindly
saki- to watch, protect
sakiyulsu|n watcher, defender; patron saint
salkin wind
salu- to depart, separate (oneself)
sana- to think, recall, remember
sanaya thought, idea, memory
sanal thought, memory
sang (Chin.) treasure, treasury
sandali throne, chair
sagal beard
sara|n month; moon
sarqud intoxicating beverages, wine
seili- to carve, engrave
sejig = sešig
sejigle- to doubt, distrust
segsei- to bristle, raise
segül tail, end
següder shadow
selte (postposed) together with; party company
sem silence, silently
serbege notch, hook; gills, fins

sergü- to come to oneself, regain senses
sergüge- to cheer up, console
seri- to awake, wake
serigül- to wake; to teach
serigüm cool, refreshing, pleasant
sešig (Uig.) doubt, disbelief
sedki- to think, consider
sedkil thought, intent, purpose; mind
sedkiltü disposed
sedkiši ügei unthinkable
sedkül courier, journal
sedkügül- to dispatch as courier
sedü- to make, accomplish
arya sedü- to employ means
si- see *ši-*
sin (Chin.) name of a year
subašidi (Skt.) Subhāśita
suburya|n pagoda, memorial
soči- to become frightened
soyta- to get drunk
soytaya- to drink until drunk
sumu|n arrow
sonos- to hear, listen
sonosta- to be reported, be heard
sonosqa- to make known, inform
sonosqayul- to have announce, have report
soqora- to become blind
sur- to learn, study; to ask
surya- to instruct, teach
soyoya eyeteeth
soyorqa- to deign; will you please ...; to present
sübej opening, passage
süke|n ax
südde happiness; protector gods; banner; totem
sü|n milk
sünesiün life's breath, soul; the soul of personal mannerisms and actions
söni night
sürči- to grease, oil, perfume
sür(e)kei terrifying

Ş

şal (onomat.) splash
şang reward
şangna- to reward

šarya bay-colored	daba- to cross over; to transgress
šaryul a white and red horse	dabayn mountain; pass
šastir (Skt.) a sāstra; learned work, textbook, commentary	dabalya n wave
šibayu n bird	tabčang throne, plateau
šibayuči bird catcher	tabin fifty
šibar dirt, mud, clay	dabqur double
šibegčin slave, servant	daqurliy doubling, multiplication
šibtura- to pierce (of arrows);	tabtayar fifth
šiyu- to tuck one's clothes up	tabun five
šijr pure gold; advantage	tačiya- to desire ardently, love
šikür canopy, parasol	tačiyangyui passion, sensual love; desire
silyad- to tremble	daya- to accompany, follow, obey
šiltayan cause, reason	dayan following; also
šiluyu n straight, simple, loyal	dayayul- to have follow; to make obey
šiluyungan quite direct, straightforward	tayala- to want, desire; love, find pleasure in
šim (Chin.) name of a year	tayalal love, pleasure, wish
šim a measure (ten double handfuls)	dayari- to pass, meet
šimgü- to steal into, crawl up to	dayariju gar- to pass
šimda- to hasten; strive, work at	dayu n voice, sound, song
šinbi- to get into a mess	dayula to sing
šine new	dayun yar- to cry out
šinggi (colloq.) same, as, like	dayuda- to invite, summon
šingšiči fortune teller	dayuriya- to imitate
šingqor falcon	dayuris- to become renowned
šinjile- to regard, observe; investigate	dayurisqa- to voice, proclaim
šinu- to desire, covet; to require	dayus- to end, finish
šiqa- to press, express; approach	tail- to open, loosen (clothes), free
šira yellow	daila- to combat
širayu- to seek refuge	dailalda- to vie with one another
širege n table, throne, chair, dais	dain enemy
širgüge- to rub against, provoke	daisun enemy
širge dried, cooked	taki- to sacrifice; worship;
širya see šarya	daki again, also
širi n hide, skin, leather	daki- repeat
širyu- to creep, crawl	takil respect, worship
široi earth, soil	dakin again
šitaya- to ignite	takiya poultry, chicken
šidi (Skt.) completeness, perfection	tala steppe, plain, field
šidi(n)tü kegür Siddhi Kür, the Bewitched Corpse	tala- to capture
šiduryu simple, right, just	dalabči n wing; tailfeather
šitü- to support; to join, go in service to	dalai sea, ocean
šidü n tooth	dalan seventy
T / D	
ta you	talbi- to put, place; to release, leave
da emph. part., ken da someone	talbiyul- to set, have placed
	dalda hidden, secret
	dam dam from one to the other
	tamaya seal, stamp

tamaki tobacco
tamaki uyu- to smoke
tamir strength, power
tamu (Skt.) hell
dan very, quite, often
tan- oblique stem of *ta*
tangyariy oath, vow
tangyariyla- to swear, vow
tanggai coarse, impolite; simple, ordinary
tani- to know, learn
tanildu- to meet, get to know
taraki, tariki brains, head
tarbayačila- to trap marmots
darbayulya flag, banner
dargi trunk
tariy see *uruy tariy*
tariya|n field
tariyači farmer, field worker
tarni (Skt., pl. -s) magical formula
tarnida- to recite magical formulae
tarqa- to disperse, go (each his own way)
tarqaya- to make disperse; to promulgate, publish
daru- to press, repress, conquer; to print
daruyda- to be pressed, printed
darui immediately, straightway; moment
tasu perfectivizing particle
tasu- to be accustomed to
tasul- to interrupt, separate, finish
tasural division, interruption
tata- to pull, draw, tighten
taulai hare
tavar (Uig.) goods, effects, belongings
ed tavar possessions
tebči- to release, abandon; to slay
debel = *degel*
teberildü- to embrace each other
debši- to climb, mount
debšigül- to raise, advance (tr.), promote
debter book
deile- to defeat, surpass
teimü so, such, such a, thus
tein so thus
tein bögesü if, for this reason, then
tejiye then, long ago
tejiyede then, at that time, once
tejiye- to rear, bring up

degedü high, elevated, noble
degegši upwards
degel cloak, coat; clothes
degere upper, above, overhead
degerekı the one over, above
degerme robber, robbery
degesü|n rope, cord
tegiū- to gather, pick
degü younger brother
tegüler perfect, complete
tegüli- to spring, bound
tegiün- oblique of *tere*
tegünčilen thus, in this manner, so
tegiis perfect, complete
tegiis- to perfect, fulfill, complete
tel guryan suckling lamb
del mane
deled- to strike, beat
deledkile- to knock, rattle
delgere- to develop, expand
delgerenggii development, exposition
delgerenggui-e detailedly
delekei earth, world
delüre- to come to oneself
temeči- to quarrel, dispute; compete
temege|n camel
temür iron
teneg stupid, foolish
tenggerlig gods, heaven
tengri heaven; god
tengri bol- to die
tengse- to compare, examine
tengsel comparison, examination
tende there
tendeče thence, thereupon, then
tendeki the one there (Ger. dortige)
tere this, this one, he
terge chariot, wagon
tergegür highway
dergede before, by, beside, at, *chez*
terigü|n head; beginning; first
terigüle- to begin; to be chief
terigülen *et al.*, etc., and others
terigüten first, principal; *et al.*
tes- to suffer, endure, hold out
teske- to make suffer, let endure
tesüll- to gouge out eyes
tede- plural oblique of *tere*
tedeger pl. of *tere*, strengthened
tedüi so much, up to; after, thereupon

ding (Chin.) name of a year
tngri = *tengri*
tobčayan history, account
tobči button; summary, resume
tobray dust, ground
dobtul- to pursue, attack
todorqai clear, distinct
todqur obstacle, evil, misfortune
tuy banner
toya number, amount
toya tomši ügei since time im-
 memorial
toyatan numbered, counted
toyo- to count, calculate
toyoči mathematician
toyola to calculate, consider
toyol- to pass through; to become
 perfect
duyul- to comprehend
tuyura(i) hoof
duyuriy circle
toyori- to go around, revolve
toyoriyul- to make turn, revolve (tr.)
toyos peacock
toyosqa brick, tile
toytaya- to stop; to appoint, establish
toin monk
doki- to bow one's head
tokiya- to merit, deserve; to act in
 unison
tul- to attain, reach
tula (postposed) for, on account of,
 because of, in order to
tulada = *tula*
dolgi|n wave
doliya- to lick
toli|n mirror
toloyai head, peak, beginning
doloyan seven
doloyonna a red thirst-quenching
 berry
doluya- to lick
tomši see *toya tomši ügei*
dumnda middle, center
dumnda oron middle land, central
 India: China
dumdadu middle, central
dumdaki the one in the middle
dongyod- to cry, scream
tungyay announcement, declaration
tonil- to be saved
tonilya- to save

toor net,
doora under, down, lower
ene doora here (under this place)
dooraki the one under
tuqai circumstance, time, manner,
 means
dura|n desire, wish, inclination
durala- to desire, wish
durad- to remember, think about,
 converse
torya|n silk
doroyši downwards
doroida- to weaken (intr.), be con-
 quered
doroidayul- to weaken (tr.), con-
 quer
doromjila- to humiliate, insult
turqaru in nasun turqaru, all one's life
tus against, before
tus bol- to occur, happen; to show
 up, come upon
tus tus-tur each for himself
tusa usefulness, aid, advantage
ači tusa reward
tusala- to aid, help, serve
toso- to support; bar
toson ab- to catch, trap
dusu- to flow, drip
tosu|n oil, grease, butter
tušiya- to hand over, give, deliver
tušiya|n chains, fetters
duta- to lack
dutaya- to cause to lack; to take
 flight, flee
dotoyla- to prefer
dotoyši inside, in
dotori inside, in, the inner
dotorki the one inside
tutum each, all
duvaja (Skt.) banner
döčin forty
tiidker hindrance, obstacle
töge span
tiigeile- to suspect
tiigemel all, in general, completely
dügür- to fill up, fulfill
dügiireng full
tögörig Mongolian monetary unit
tile- to burn, set fire to
tülegde- to be burned
tüliye firewood
tiilkiguir key

tümen ten thousand
tün forest, grove, cave
tüne|n dark
dörbel obstacle
dörbeljin square, quadratic (script)
dörben four
türgen quick
düri form, shape, nature
dürsü|n form, shape, object
törö law, custom, usage, government
dürü- to insert, place in
törö- to be born, to arise
döröge stirrup
töröl birth, race, parentage
tüsimel (pl. *tüsimed*) official, minister
dötöger fourth

0 / U

u (Chin.) name of a year
u interr. part., see § 44c
oboyala- to pile up
oboy clan, family, generation
ucir reason, cause; content, circumstances
ucira- to meet; to coincide
uciraldu- to meet each other; to be in touch with
uya- to wash
oytal- to cut up, slaughter; to cutdown
oytaryui heaven, sky
uytu- to meet
uytuyul- to send to meet
uyu- to drink
uyulya- to give to drink
uyuči swallow, gulp
uyuta sack, bag
oi wood, forest, park
uil whirlpool, whirlwind
uila- to weep
oira near, close
oirata- to approach, to near
oiratu- to approach
uidqar melancholy, affliction
okila- to cry, lament
ugiya- to wash oneself
ol- to find, acquire, obtain
ulayam red
olayula many at a time
ulam gradually, bit by bit
ulam-iyar gradually, by degrees
ulamjila- to do progressively; to say to someone by means of another

olan very, many
ulari- to change, replace, move (tr.)
olboya track (in the grass)
olda- to be found, acquire
olong saddle girth
ulus nation, people, state
umai womb
umara north
umarta- to forget
ombo- to swim
omo milk
omoy = *oboy*
omoy pride, arrogance
omoyla- to be proud
umdayan drink, beverage
umdayas- to be thirsty
umta- to sleep
on (pl. *od*) year
una- to fall, fall down
onča only, sole
oni notch in arrow; mountain pass
onila- to set arrow to bow
onisu|n lock, spring; interior, essence
ungyasu|n wool
ongyoča ship
ongyon pure, sacred; the spirit inhabiting a material object
ungši- to read
unji- to hang
unta- to sleep
unu- to ride horseback
unuyul- to help to horse
unulya beast of burden, riding animal
uqa- to understand
uqaya|n reason, intellect
uqayatu possessed of reason, intelligent
uqu- to dig, hollow out
urala- to use craft, wiles
uran art, craft; handworker, artisan
uraga bird trap
urba- to turn about; move, change
orči- to turn, revolve
orčin around, about
orčilang revolution; existence, organic world of beings
urida before, previously, once
uridqan-a a little ahead, in front of
uridu previous, former
uridučilan as before, in the old way
urin anger, passion

<i>oriyaldu</i> - to intertwine	<i>öberid</i> - to watch as one's own
<i>uri</i> - to call, invite	<i>öber-iyen</i> oneself
<i>orki</i> - to throw; a perfectivizing auxiliary, to finish	<i>öbesüben</i> oneself
<i>oro</i> - to enter	<i>öbür</i> = <i>ebür</i>
<i>qura oro</i> - to rain	<i>öči</i> - to say, answer (respectfully)
<i>orojul</i> - to make enter, introduce	<i>üčügen</i> small, young
<i>oroi</i> top, summit	<i>üčügülken</i> minor, a very little
<i>naran oroi bol</i> - day breaks, dawns	<i>üile</i> deed, work, action, use
<i>örlüge oroi čai</i> - day breaks, dawns	<i>üiled</i> - to make, do, create, carry out
<i>oron</i> place, land; kingdom, state; instance, circumstance	<i>üje</i> - to see, observe; read, study; visit
<i>oros</i> Russian	<i>üjegde</i> - to show oneself, appear, seem
<i>oroši</i> - to enter, dwell, approach	<i>üjegül</i> - to show, teach
<i>orošiyul</i> - to introduce; to bring about	<i>üjeskülen</i> appearance; handsome, beautiful; a beauty
<i>orošil</i> entrance, introduction	<i>üjügür</i> end, tip, point
<i>urtu</i> long	<i>ög</i> - to give; see also § 54
<i>ordu</i> palace; camp, horde	<i>üge</i> (pl. <i>üges</i>) word, speech, saying
<i>oro</i> place, bed	<i>qayučin üge</i> proverb
<i>uruy tariy</i> family and friends	<i>ügei</i> (postposed) without, absence, lack, no sort of
<i>uruyu</i> below, beneath	<i>ügei bol</i> - to die
<i>urus</i> - flow	<i>ükeger</i> corpse, cemetery, grave
<i>usnir</i> headband, topknot	<i>ügegü</i> poor; not existing
<i>usu n</i> water	<i>ügeküre</i> - to become poor
<i>usutu</i> watery	<i>ügegüye</i> both ... and; not
<i>usula</i> - to water (horses)	<i>üker</i> (pl. <i>üked</i>) cattle, livestock
<i>od</i> - to go, proceed	<i>ögere</i> = <i>öbere</i>
<i>uda</i> - to linger, dwell; to pass (of time)	<i>ögeši n</i> net for birds, fish
<i>otači</i> doctor, physician	<i>ögede</i> upwards
<i>udaya</i> time, opportunity	<i>ögede bol</i> - to arise, come, appear
<i>utaya n</i> smoke	<i>ögedelete</i> - to arise, mount
<i>odo</i> = <i>edüge</i>	<i>ökin</i> (pl. <i>ökid</i>) girl, daughter
<i>odolča</i> - to accompany	<i>ögire</i> - to wither, decay
<i>odqan</i> youngest	<i>öglige</i> alms
<i>odu n</i> star	<i>üki</i> - to die
<i>udurid</i> - to lead, go in front, show the way	<i>ükiigül</i> - to kill
<i>uduridqa</i> - to have show the way, to guide, teach	<i>ükiil</i> death
<i>uduriduyči</i> leader, guide, teacher	<i>ükiileng</i> death
<i>uya</i> - to bind, tie	<i>ükiidel</i> corpse
<i>uyara</i> - to make soft, relax	<i>ögüigül</i> - to have give
<i>oyun</i> reason, intellect, soul, heart	<i>ögüil</i> = <i>ebüil</i>
<i>oyutu</i> intelligent, reasonable	<i>ögüile</i> - to say, speak, talk, tell
Ö / Ü	
<i>öbči</i> - to skin	<i>ögülegde</i> - to be said
<i>öber</i> oneself	<i>ögülel</i> word, statement; verb
<i>öbere</i> different, other, strange	<i>ögüleldü</i> - to talk together, say to one another
<i>öbere</i> , <i>öbere</i> each for himself	<i>üküdkü</i> - to faint
	<i>ügiurge</i> load, burden, cargo
	<i>öl</i> food, provisions

<i>üle-</i> to remain, be left over; to surpass	<i>ire-</i> to lose oneself, disappear, escape
<i>ülemji</i> more, greater, superior; chiefly	<i>irejji</i> to increase
<i>ülicher</i> story, history; comparison, model	<i>örgege</i> residence of a prince
<i>ülicher-in dalai</i> The Sea of Stories	<i>örgen</i> wide, width
<i>ölgel</i> happiness	<i>örgesün</i> thorn
<i>ölögčin</i> female animal	<i>ürgüllji</i> always, incessant
<i>ölöng</i> famine; meadow	<i>ürgülljide</i> unremittingly
<i>ölös-</i> to hunger	<i>örlüge</i> early
<i>üldel-</i> to hunt, pursue	<i>ös-</i> to grow up
<i>üldegde</i> to be hunted, driven away	<i>öske-</i> to bring up, rear
<i>üli</i> (preposed) no, not	<i>öskilge</i> kick
<i>ömgeri-</i> to turn, roll, twist	<i>üsi</i> hair
<i>ömkü-</i> to put in one's mouth, to chew	<i>ösür-</i> to rush forward; to sprinkle, splash
<i>ünege n</i> fox	<i>öšiye</i> hate, animosity
<i>ünemši-</i> to believe, trust, recognize the truth	<i>öd</i> <i>ügei</i> vain, useless
<i>üne n</i> true, truth	<i>ödter</i> quickly
<i>üneger</i> certainly, indeed	<i>ötel-</i> to age
<i>üne n</i> price, value	<i>üde</i> noon
<i>ünetü</i> valuable	<i>üde-</i> to lead, accompany
<i>ünesü n</i> ash	<i>üdeši</i> evening
<i>öngge</i> colour	<i>ödü n</i> feather
<i>önggii-</i> to stick out one's head	<i>üye</i> member, part; age, time; generation
<i>öni</i> long ago	<i>üye qoyar</i> both together
<i>üniye n</i> cow	<i>üyer</i> flood
<i>öndür</i> high	
<i>ör</i> dawn	
<i>örlüge</i> early	
<i>üre</i> fruit, seed, descendant; consequences, profit, advantage, reward	

V

vačir, včir (Skt.) thunderbolt; diamond
vaiduriya (Skt.) lapis lazuli

Y see J

Index of Formatives

Front vowels: *e, i, ö, ü*; (require *k/g*)

Back vowels: *a, i, o, u*; (require *q/γ*)

<i>-a</i> , older dative, § 14	<i>-basu</i> , conditional gerund, § 34c
<i>-ača</i> , ablative, § 15	<i>-bečü</i> , adversative gerund, § 40
<i>-ačaban</i> , ablative, reflexive, § 20	<i>-bei</i> , preterite, § 25
<i>-baču</i> , adversative gerund, § 40	<i>-bele</i> , modern conditional gerund, § 34c
<i>-bai</i> , preterite, § 25	<i>-ben</i> , reflexive suffix used after vowels in nom. genitive, acc., ablative, comitative, § 20
<i>-bala</i> , modern conditional gerund, § 34c	<i>-ber</i> , instrumental of vowel stems, § 16
<i>-ban</i> , reflexive suffix used after vowels in nom., genitive, acc., ablative, comitative, § 20	<i>-ber-iyen</i> , instrumental, reflexive, for vowel stems, § 20
<i>-bar</i> , instrumental of vowel stems, § 16	<i>-besü</i> , conditional gerund, § 34c
<i>-bar-iyen</i> , instrumental, reflexive, for vowel stems, § 20	

-*či*, suffix denoting person acting, § 52a

-*ču*, subordinate gerund, after consonants except *-l*, § 29b

-*čud*, plural suffix for humans, § 24b

-*čuqui*, past tense form, see § 33b

-*čü*, subordinate gerund, after consonants except *-l*, § 29b

-*čüd*, plural suffix for humans, § 24b

-*čüküi*, past tense form, see § 33b

-*d*, plural suffix for stems in *-l*, *-n*, *-r*, § 24d

-*da*, intensifying suffix added to nouns, § 51

-*da-*, forms verbs from nouns, § 53

-*da*, dative, see § 14

-*da-*, medio-passive suffix, after consonants, § 42

-*day*, iterative verbal noun, § 39a

-*dayan*, dative, reflexive, § 20

-*daki*, nominal suffix, 'the one in (a thing)', § 52c

-*de*, dative, see § 14

-*de-*, forms verbs from nouns, § 53

-*de-*, medio-passive suffix, after consonants, § 42

-*de*, intensifying suffix added to nouns, § 51

-*deg*, iterative verbal noun, § 39a

-*degen*, dative, reflexive, § 20

-*deki*, nominal suffix 'the one in (a thing)', § 52c

-*dkin*, -*dqun* imperative § 47a

-*du*, dative, see § 14

-*duyar*, forms ordinals from cardinals, § 46b

-*dur*, dative, § 14

-*dur-iyan*, dative, reflexive, § 20

-*dü*, dative, see § 14

-*düger*, forms ordinals from cardinals, § 46b

-*dür*, dative, § 14

-*dür-iyen*, dative, reflexive, § 20

-*e*, older dative, § 14

-*eče*, ablative, § 15

-*ečebeen*, ablative, reflexive, § 20

-*ečegen*, ablative, reflexive, § 20

-*gči*, present participle, § 30b

-*gčin*, adjectival suffix, denoting feminine, § 22

-*gde*, medio-passive, after vowels, § 42

-*gdeküi*, passive infinitive, used as polite imperative, § 47f

-*ge-*, causative suffix, after *-r*, *-l*, § 41

-*ge*, continuative verbal noun, § 39b

-*ged*, coordinative gerund, § 26

-*gen*, reflexive suffix used after vowels in genitive, ablative, comitative, § 20

-*gseger*, < -*gsen* + *ber*, instrumental of preterite participle, § 31c

-*gsen*, preterite participle, § 30c

-*gtin*, polite imperative, § 47a

-*güjei*, timative imperative, § 47e

-*gesei*, optative, § 47d

-*gül-*, causative, § 41

-*güle*, forms collective numbers, § 46c

-*ya-*, causative, § 41

-*ya*, continuative verbal noun, § 39b

-*yad*, coordinative gerund, § 26

-*yan*, reflexive suffix used after vowels in genitive, ablative, comitative, § 20

-*yasai*, optative, § 47d

-*yci*, present participle, § 30b

-*ycin*, adjectival suffix, denoting feminine, § 22

-*yda-*, medio-passive, after vowels, § 42

-*ydaqui*, passive infinitive, used as polite imperative, § 47f

-*ysayar*, < -*ysan* + *bar*, instrumental of preterite participle, § 31c

-*ysan*, preterite participle, § 30c

-*ytun*, polite imperative, § 47a

-*yučai*, timative imperative, § 47e

-*yul-*, causative, § 41

-*yula*, forms collective numbers, § 46c

-*i*, accusative, consonant stems, § 12

-*iyan*, reflexive suffix used after consonants, in genitive-accusative, dative, instrumental, § 20

-*iyar*, instrumental, after consonants, § 16

-*iyar-iyen*, instrumental, reflexive, § 20

-*iyen*, reflexive suffix used after consonants, in genitive-accusative, dative, instrumental, § 20

-*iyer*, instrumental, after consonants, § 16

-*iyer-iyen*, instrumental, reflexive, § 20

- ju, subordinating gerund, after vowels and -l, § 29b
- juqui, past tense form, see § 33b
- ju, subordinating gerund, after vowels and -l, § 29b
- jüküi, past tense form, see § 33b
- ke, causative suffix, § 41
- kei, pronominal suffix, § 35
- ken, strengthening suffix, § 52d
- ki, suffix to case forms, making a noun, § 52c
- kü(i), infinitive (also called future participle), § 30a
- l, noun, derived from verb, § 39c
- la-, forms verbs from nouns, § 53
- lang, nominal suffix, § 55
- le-, forms verbs from nouns, § 53
- läa-, reciprocal voice, § 43
- läe-, reciprocal voice, § 43
- ldu-, reciprocal voice, § 43
- ldü-, reciprocal voice, § 43
- leng, nominal suffix, § 55
- lge-, causative voice, § 41
- lyä-, causative voice, § 41
- luja, perfect tense, § 33a
- luja, comitative case, § 17
- luja-ban, comitative, reflexive, § 20
- lüge, perfect tense, § 33a
- lüge, comitative case, § 17
- lüge-ben, comitative, reflexive, § 20
- m, durative, alternate form to -mui, § 26
- mui, durative, § 26
- müi, durative, § 26
- n, gerund of absolute subordination, § 29a
- n, stem consonant, stable or variable, see § 18
- nar- plural suffix, § 24a
- ner- plural suffix, § 24a
- nuyud, plural suffix, § 24e
- nügünd, plural suffix, § 24e
- qa, causative suffix, § 41
- qai, pronominal suffix, § 35
- qan, strengthening suffix, § 52d
- qu(i), infinitive (also called future participle), § 30a
- ra, forms verbs from nouns, § 53
- ra, gerund of purpose, § 34b
- re, forms verbs from nouns, § 53
- re, gerund of purpose, § 34b
- run, gerund of reporting, § 34a
- rün, gerund of reporting, § 34a
- s, plural suffix, vowel stems, § 24c
- su, intentional imperative (older form), § 47b
- suyai, intentional imperative, § 47b
- sun, nominal ending, dropped in plural, § 24d, § 55
- sü, intentional imperative (older form), § 47b
- sügei, intentional imperative, § 47b
- sün, nominal ending, dropped in plural, § 24d, § 55
- si, nominal ending, § 55
- šiya-, forms verbs from nouns, § 53
- šiye-, forms verbs from nouns, § 53
- tai, modern comitative, § 22
- tayan, dative, reflexive, § 20
- tai, adjectival suffix (old feminine form), § 22
- taki, nominal suffix 'the one in (a thing)', § 52c
- tala, terminative gerund, § 34d
- tan, adjectival suffix, plural, § 22
- tegen, dative, reflexive, § 20
- tei, modern comitative, § 22
- tei, adjectival suffix (old feminine form), § 22
- teki, nominal suffix 'the one in (a thing)', § 52c
- tele, terminative gerund, § 34d
- ten, adjectival suffix, plural, § 22
- tu, modern dative, § 14
- tu, adjectival suffix, § 22
- tuyai, optative imperative, § 47d
- tur dative, § 14
- tur-iyan, dative, reflexive, § 20
- tü, modern dative, § 14
- tü, adjectival suffix, § 22
- tügei, optative imperative § 47d
- tür-iyen, dative, reflexive, § 20
- tür, dative, § 14
- ü-, vowel intercalated before suffix beginning with consonant, § 25
- u, genitive, after -n, § 11
- ud, plural suffix, § 24d
- un, genitive, consonant stems, § 11
- ü-, vowel intercalated before suffix beginning with consonant, § 25
- ü, genitive, after -n, § 11
- üd, plural suffix, § 24d
- ün, genitive, consonant stems, § 11
- y-, form of i between vowels

- y-*, consonant preceding suffix beginning with vowel, used after vowel stems, cf. §§ 11, 12
- ya*, voluntative imperative, § 47c
- ya*, continuative noun, § 39b
- ya-*, causative suffix after *-i*, § 41
- ye*, voluntative imperative, § 47c
- ye*, continuative noun, § 39b
- ye-*, causative suffix, after *-i*, § 41
- yi*, accusative, vowel stems, § 12
- yin*, genitive, vowel stems, § 11
- yu*, verbal form, see § 33c
- yuban*, reflexive form of genitive & accusative, § 20
- yuyan*, reflexive form of genitive & accusative, § 20
- yii*, verbal form, see § 33c
- yüben*, reflexive form of genitive & accusative, § 20
- yügen*, reflexive form of genitive & accusative, § 20
- -, (zero ending) simple imperative, § 47a

SUPPLEMENTS

By John R. Krueger

Supplement to the Grammar

§ 2—a. The question of how to pronounce Classical Mongolian is not an easy one, and it is resolved by the Mongols themselves in various ways. Most persons pronounce a written text more or less as they would speak their own speech, just as an Englishman reading aloud an American novel will use his own accent. Some Mongols use a style that follows the script conventions closely (a sort of spoken *oratio plena*), others convert the script entirely to a modern speech style (in effect almost re-translating it to their dialect), and still others create a blend of the text and their speech which may vary slightly at each reading.

My recommendation is for foreign students of Classical Mongolian to pronounce it artificially, with a European-style value of vowels and consonants, as it is spelled, because this will be better for them when they are reading text in native script. At a later time, should they master the popular speech, they can easily convert their literal reading style to a modern spoken style.

Final voiced consonants may be pronounced unvoiced at the end of a word or syllable.

§ 2—b. Although there is no notation in vertical script for long vowels, the long vowels are there nonetheless, as in such words as *kemēkü*, *baiγā*, or endings as *-bāsu*, *-āča*. This shows up clearly when old script texts are cited today in Cyrillic Mongolian in modern books.

If *s + i* occurs across a morpheme boundary, there is no resultant š (e.g., *üge*, word, *üges*, words, *üges-i*, words, accusative).

§ 10. The nominative particles, to which number we can add *bolbasu* 'if it be', *kemebesü* 'if one say', and *üjebesü* 'if one consider', function as markers to set off a topic phrase, almost disjunctively. The phrase "as for" (cf. Jap. *wa*) is often a good way to translate such a particle. Since the nominative particle sets off a phrase, it may sometimes occur after a case ending, as in these examples.

SK 38b10	<i>tere bičig-dür inu</i>	As for (what was) in this letter
UD 19a4	<i>busud töröl-dür ber</i>	As for (what he had done) in other rebirths
SK 3b4	<i>tedeger-dür ber</i>	As for (what was) at them, as for what they had
SK 8a7	<i>arya-i ber</i>	As for the scheme (acc.)

§ 12. English will permit some object-verb combinations, as “to babysit, to windowshop, to househunt”, but we cannot normally create such phrases as “to waterdrink”. However, this is the existing and normal situation in Mongolian and Altaic languages.

§ 15. The archaic ablative, *-dača/-deče*, may also be met, e.g. UD 107a30, *beri-dečegen* (reflexive).

§ 20. Mongolian, instead of much use of personal possessives as *my* and *your*, will employ the reflexive form on that noun possessed.

§ 21—*a*. An example showing *yeke* 'large, great', normally an adjective, used as a noun, is this.

§ 23. The first example, *ayula oi-dur odbai*, could theoretically also mean “the mountain went to the woods” (with two different nouns, this would be more logical), except that no one would obviously read it that way at any time.

§ 24—*a.* The ending *-nar/-ner* is only for animate creatures.

In general, one may say that in Mongolian the use of a plural form stresses the individual nature of the objects or subjects, rather than the class or category, i.e., not "the students, the books," but "the various students," or "the different books."

Page 22. Under Selection II, in the first line, the sign || means that a new page (folio) began in the original script; it is an aid for anyone who tries to discover the passage in the original document.

§ 29. Gerunds.

29-a. The *-n* converb (gerund of absolute subordination) is frequently well translated by an adverb in English, as "he said in a—manner, as he—ingly said."

Mongolian grammars and reference works have traditionally used a Latin terminology for certain grammatical forms. As it will be helpful for the student to know these terms, they are given here and in the next sections.

gerund of absolute sub-ordination	<i>-n</i>	converbium modale
subordinate gerund	<i>-ču/-ju</i>	converbium imperfecti
coordinative gerund	<i>-yad</i>	converbium perfecti

§ 30. infinitive	-qu-/kii	nomen futuri
present participle	-γči	nomen actoris
preterite participle	-γsan	nomen perfecti

29—b. It will help you out of many translation difficulties to know that *-ču/-ju* cannot modify a noun, i.e., *ireču kümäni* “the coming man” is

not permissible. Instead, it can modify a verbal noun, e.g., *irejü baiya kümün* “the man who is coming,” or *qarijü iredsen kümün* “the man who had returned.”

§ 31—e. Instrumental. The Latin name is *converbum abtemporale*. In the modern language it frequently has a continuative nuance, and sometimes that meaning will suit a classical text too.

§ 32. Style. As a general hint for translation procedure, it can be stated that the student should find a converb (gerund) terminating a clause (making certain, however, that the converb is not modifying something else), and translate to that point. Then seek the next juncture and translate to there. Never carry a phrase occurring after a converb back to the sense of the preceding clause.

§ 33—b. The example last on the page struck several reviewers as illogical, since the translation (I came, I saw, I conquered) implied a first-person usage. What the Mongolian means, strictly speaking, however is merely “after coming, and after seeing, there was a conquering.”

§ 33—c. The verb in *-yu* is sometimes called a gnomic form, or known as the deductive present.

§ 34. gerund of reporting	<i>-run</i>	converbum praeparativum
gerund of purpose	<i>-ra</i>	converbum finale
conditional gerund	<i>-basu</i>	converbum conditionale
terminative gerund	<i>-tala</i>	converbum terminale

The conditional gerund may conveniently be translated by IF when the main verb is future; and by WHEN when the main verb is past. Note especially that *-basu ber* is adversative, i.e., “although.”

Page 30, Selection IV, line 11.

The word *bolyan* (today it has a meaning of “each, every,” postposed) is “making, as, in the capacity of.” The phrase *amitan bolyan sanaju* means “he thought, making into a being” or just “he imagined (a being in the water who had assumed such a shape . . .).

§ 35. The personal pronominal forms are much less used than in Western languages; as noted above, Mongolian is very inclined to use a reflexive possessive in such cases.

Pronouns may also occur immediately after the verb, e.g., *sonusuluya bi* “I have heard”; there is no particular nuance to this.

§ 36. An example of *öber-iyen* used as a subject is the following.

SK 8a3 *urida öber-iyen yarču* first he himself came out . . .
iredsen-dür

§ 37. There are one or two other emphatic forms patterned on *edeger*, *tedeger*, namely *qotalayar* and *bügüdeger* “they all, all of them.”

Whereas English and to a lesser degree, Western European languages, require a pronominal object to finish the sense of a statement, Mongolian is very inclined to leave this unexpressed by any word, though the pronoun is implied in the phrase and may legitimately be added as part of the translation.

UD 21a11	<i>öggiiin soyorya</i>	Please give (it to me)!
SK 5b9	<i>bayan-u köbegün-lüge</i>	... bringing (her) along with

qamtu abču ireged ... the rich man's son ...

§ 39. iterative noun	<i>-day</i>	nomen usus
continuative noun	<i>-ya</i>	nomen imperfecti

§ 40. adversative gerund	<i>-baču</i>	converbum concessivum
--------------------------	--------------	-----------------------

The same meaning may also be expressed with *-basu ber*.

§ 42. In the last line, read "After *b*, *d*, *g*, *r* and *s* of the stem, the ending is *-ta-/-te-*."

Page 35 (Selection V), footnote 7, better as "when he had grown somewhat".

§ 43. An example of a stem which opposes meanings of these two suffixes is

<i>orulča-</i>	to participate, go in together on
<i>oruldu-</i>	to endeavor, to try

§ 45. Postpositions. English has only a few postposed phrases, such as "the wide world around," or "the door of darkness through" (cf. German *meiner Meinung nach*), but this is the prevailing situation in Mongolian and Altaic languages.

§ 46. Numerals. All of the powers of ten have a separate name in Mongolian, viz.,

<i>arban</i>	ten, 10^1
<i>jayun</i>	hundred, 10^2
<i>mingyan</i>	thousand, 10^3
<i>tümen</i>	ten thousand, myriad, 10^4
<i>bum</i>	hundred thousand, 10^5
<i>saya</i>	million, 10^6
<i>jiua</i>	ten million, 10^7
<i>dungšiyur</i>	hundred million, 10^8

There are even higher numbers recorded sporadically, but their meanings become confused, and the sources do not agree with each other.

§ 48. The text (SK 4a1) actually reads *kürügiilüged*, but we emended to *kürüged*.

§ 54. Compound Verbs.

The antonym of *čida-* "to be able" is *yada-* "to be unable."

The use of *ab-* as an auxiliary means "to do something suddenly."

SS 66,2	<i>čuylaču abun</i>	suddenly assembled
---------	---------------------	--------------------

Kh.Gr. 141,6 *ta ediige namayi bayu-* you get me down from here
lyayad ab right away!

The use of *orki-* “to throw, cast” gives a completive or perfective nuance to the preceding verb. This usage grows more common as we approach modern times. It has become a standard feature of contemporary Buriat, where it renders the Slavic perfective aspect.

A compound with *üje-* “to see” gives a meaning of “to see if one can, to try, to attempt.”

Urga 3,29	<i>amsaju üjesügei</i>	let me try and taste it
SK 6b8	<i>toyolaju üjeged</i>	when he tried to calculate it

There are also a few pronominal verbs in Mongolian, as the stems *yaya-* “to do what,” and *kerki-* “to do how.” They are used in Mongolian where English or a Western language would use an interrogative “why” or “how.”

§ 58 (New Section). Subtle Shift of Subject

Mongolian is not obligated to express a subject with every verb. Generally speaking, of course, it is self-evident from the context and general sense of the narrative, but very often a clause or sentence is grammatically impersonal, i.e., “there was a going,” or “there was a being,” though we know that to translate “he went,” or “they were” is the only sensible thing to do. To be aware of this will aid you many times in translating. As a result of this, it sometimes happens that the subject at the end of a sentence may not be the same as at the beginning—in the middle there has been what I term a “subtle shift of subject.” The sense always makes it clear who is doing what, but unless you are prepared for such a shift, you will be confused. The following is a good example.

SK 4b2—3 *tere qayan ber . . . oduyad* The Khan . . . proceeded, and
kejiye sidintü kegür-i üjeged when he beheld the Bewitched
üldesgen-dür, amiri nerefü Corpse, gave chase, and he
modun-dur abiraju odbai. [not the Khan, but the Be-
 witched Corpse!] went and
 climbed the mango tree.

In modern grammatical terms, one might say that the surface structure has no subject, but the deep structure has a subject.

Page 49 (Selection VI), part 3, lines 18—19.

This is poetry, and should be divided this way.

nigültü kilinča üiledbesü,
amitan tamu-dur unayu;
buyan üiledbesü,
degedüi sain töröl-dür töröyü.

CORRECTIONS TO READER

These changes could not be made on the original pages for technical reasons (they occupy more space than is available without re-setting).

p. 41, first line	<i>-yin tula</i>
p. 50, line 27	<i>nigülesügči či man-u</i>
p. 53, line 17	<i>dayaňu üjebesü</i>
p. 55, line 82	<i>ülü tayalan ein</i>

Supplement to the Glossary

Note that these entries are in an ordinary A to Z order. Some entries are new listings; others correct or give new meanings to existing entries; some apply to the supplemental readings book.

ab ali whatever
abči- to bring, fetch
abiri- to mount, climb up
abulča- to promise
abun alda- to almost catch
ači tusa good deed
alban üje- to pay taxes
aman abu- to promise
amsa- to taste
amurčiyuluyči = *amurčiyuluyči*
aryada- to employ means, persuade
atala as long as, while

ba büürün = *ba bürin* all of us;
 universal
bari- 1. to take, seize, catch
 2. to build, erect, construct
 3. to present an offering
-basu ber although
Bede proper name (old name of
 Mongols)
beriye club, cudgel
beye bildar body and appearance
bol-: *ese bol-* to disagree
boluyajai I wonder if it would be
 possible
busu: preposed: other, different
 postposed: not, without
bütü- to produce, fabricate

čing firm, firmly

daila- to cope, compete
dailalda- to be hospitable, to
 entertain
darbayul;ya streamer
degere upon
dil = *del* mane
doytunalabai = *dotunalabai* showed
 favoritism
doloyoyana red berry
doroīdayul- to lay low, humble
düri intention
dvib continent

ed see *tavar*
-eče busu apart from, except
egerijü = *erijü* seeking
elige uruyu stomach-down
ese bol- to disagree

yadanaši out in front
yociqa (Manchu *gōcika*) subject,
 adjutant, subordinate
yodoli ball-pointed arrow (to stun
 birds)

geigsen the one who shed illumination
gele it has been said
gengsigür-tele to the point of lament-
 ing, wailing, bemoaning

in = *yin* genitive

jabdu- to be about to, to almost
jergeber simultaneous
jiyala- read *jiyalja-* to teach

kabalik city name, distorted form of
 Cambaluc, or of Kapalivastu
kenggerge drum
ker ki- to do how (also *kerki-*)
kerem a kind of fish
keüken also: girl
kötel-, kötöl- correct to:
ködel- to move
kötöl- to lead, conduct

mede- to learn, find out, know; also,
 to rule, dispose
musaragi opal (or another precious
 stone)

Nägärjuna proper name, Buddhist
 saint
namaji for *namayi* me
namur fall (season)
nasun-a tegüldür 'perfect in life', a
 disciple
nima form of **i* he

<i>olanta</i> many times	<i>tedüi</i> size, so much as
<i>onila-</i> to nock (set arrow to bow)	<i>tiib</i> see <i>dvip</i>
<i>oroi</i> 1. top 2. late	<i>toyosun</i> dust
<i>naran oroi bol-</i> night falls	<i>tokiya-</i> to coincide, occur together
<i>oros</i> Russian, European	(not <i>dokiya-</i>)
<i>öči-</i> to say (from lower to higher);	<i>tosu-</i> to receive, get, accept
to address, intone, depose; to	<i>tul-</i> to support
speak respectfully to	<i>tugai</i> on account of, because of
<i>ögedele-</i> to go upstream	<i>uyuyata</i> completely
<i>ögüle-</i> same as <i>ügüle-</i> to speak	<i>uiradučila-</i> (<i>oyiradučila-</i>) read
<i>ögte-</i> to be given	<i>uridučila-</i> to do as before
<i>öni</i> for a long time	<i>unin</i> = <i>utayan</i> smoke, mist
<i>pad</i> (Skt. <i>phat</i>) a mystical syllable	<i>unin-u morin</i> smoke horse (i.e., a horse made of the smoke)
<i>gavarqai</i> split, broken	<i>urala-</i> to be a craftsman
<i>qairala-</i> to bestow	<i>urid</i> former
<i>qalun</i> read <i>yal-un</i> "of fire"	<i>uridaki</i> that in the previous
<i>qatayuji-</i> to endure hardship	<i>urtuyulin</i> length
<i>qadum</i> betrothed	<i>uruy</i> relatives
<i>qotu</i> future (not "past")	<i>urus-</i> to drift, float
<i>qudal</i> deceit, false, counterfeit	<i>üge-ber bol-</i> to comply, agree
<i>sakıryulsun</i> totem, <i>genius</i>	<i>ügei</i> after two nouns = "and"
<i>soqur</i> blind	<i>ülü bol-</i> to be impossible, not be permitted
<i>šibitura-</i> to slip down	<i>ündüsün</i> root, foundation, basis
<i>šimgü-</i> to nestle, snuggle	<i>viyagirid</i> (Skt. <i>vyakrta</i>) prophecy
<i>šiqa-</i> to peer.	<i>yayu ba</i> nothing at all
<i>tail-</i> to take off (boots)	<i>yambar bu</i> whatever, any kind of
<i>terigüten</i> "etc., the other things"	<i>yosuyar</i> according to

CORRECTION TO GLOSSARY

Page 77, lines 7—8 of left-hand side

todorgqai clear, distinct*todqur* obstacle, evil, misfortuneare out of order according to the system there, and should be after *dotorki*
towards the end of the right-hand column, same page.

Walther Heissig

Geschichte der mongolischen Literatur

Band I: 19. Jahrhundert bis zum Beginn des 20. Jahrhunderts

Band II: 20. Jahrhundert bis zum Einfluß moderner Ideen

1972. *Zusammen XIX, V, 969 Seiten mit 2 Karten und 2 Abbildungen im Text, sowie 31 Tafeln, davon 3 farbig, 1 Faltskarte, Leinen zus.* DM 186,—

Mongolische Epen I

Übersetzung der Sammlung B. Rintchen. Folklore Mongol.

Livre deuxième von Nikolaus Poppe

(Asiatische Forschungen, Band 42)

1975. VII, 202 Seiten, broschiert DM 52,—

Mongolische Epen II

Übersetzung der Sammlung B. Rintchen. Folklore Mongol.

Livre troisième von Nikolaus Poppe

(Asiatische Forschungen, Band 43)

1975. VI, 196 Seiten, broschiert DM 56,—

Mongolische Epen III

Übersetzung der Sammlung G. Rinčinsambuu, Mongol.

ardyn baatarlag tuul's von Nikolaus Poppe

(Asiatische Forschungen, Band 47)

1975. V, 178 Seiten, broschiert DM 48,—

Mongolische Epen IV

Übersetzung der Sammlung in Xalx Ardyn Tuul'

von Nikolaus Poppe

(Asiatische Forschungen, Band 48)

1975. V, 249 Seiten, broschiert ca. DM 72,—

Nicholas Poppe

Grammar of Written Mongolian

Third Printing

(Porta Linguarum Orientalium, Band I)

1974. XV, 195 Seiten und 1 Tafel, broschiert DM 44,—

OTTO HARRASSOWITZ · WIESBADEN